Church Life

Chicago, Ill., July, 1910.

THE PASTOR'S MESSAGE

THE PASTOR'S LETTER.

Berlin, July 1, 1910.

My Dear Friends:

Our journey thus far has been crowded with rich experiences. Mrs. de Blois and I left New York on the "Mauretania" on the first day of June. Five days later we reached Fishguard, in Western Wales, where most of the passengers disembarked. We took the express train, which was waiting for us at the pier, and were soon speeding through a bonny and blossoming country, on our way to the world's great capital. As the boat was late in her arrival at Fishguard, we did not get to London until a little before 3 o'clock in the morning, and went to bed at the Hotel Cecil as the dawn was breaking.

Mr. and Mrs. Marnham had invited us to be their guests at their lovely home in Hampstead, so we spent several most delightful days with them. Their royal hospitality made our London visit "a perfect dream," as Mrs. de Blois insists on expressing it. Mr. Marnham is treasurer of the Baptist Union of Great Britain, and one of the noblest personal forces in the denomination.

From London we went to Stratford-on-Avon, then through the English Lake District, and on to Edinburgh. The World Missionary Conference deserves a volume, and many volumes, to describe adequately. It was good to greet Miss Church, of the Training School and one of our own members; also Mr. and Mrs. MacLeish of Glencoe, and Mrs. Scott of Evanston. I think they were the only other Chicago Baptists who were present; but there were people of almost all denominations, all races and tribes, all lands beneath the sun. The volunteer speakers, who numbered quite a multitude, were chiefly men who have given their lives to the supreme task of world-evangelization, and their reports and discussions were filled with the essence of the accumulated wisdom of many years' experience on the field.

I had been asked to speak at a series of "post-conference meetings" in various cities of Great Britain, but as my vacation was fast slipping away, and as this is a "wedding-tour," we decided to push right on from Edinburgh eastward and northward. So we crossed the North Sea to Norway, went from there to Stockholm, on the Baltic Sea, and from the Swedish capital came south to Copenhagen, and then on to Berlin, when we arrived this morning. We are not letting the grass grow under our feet, but are seeking in resolute fashion to make our trip a powerful, aesthetic and intellectual discipline. The churches, museums, art galleries, libraries and exhibitions of various kinds, are food for both mind and heart. The historic buildings, places and monuments inspire veneration and awe. The parks, the gardens, and the many picturesque and beautiful scenes refresh one's very soul. The life of the people, the endless variety of face and dress, of speech and manner, of habit and custom and way of doing things—this, after all, is the most fascinating part of the whole wonderful journey.

Today has been a day of days. This morning, as soon as we had reached our hotel and had breakfast, Mrs. de Blois and I set forth eagerly, and found the house where we set up housekeeping together. We came here as students, just after our marriage, and here we rented a small apartment, bought some simple furniture and "settled down." Oh, what beautiful, wonderful years we have had since then. Were ever two married people so happy and so blessed? Our hearts are filled today with a great joy and a great gratitude to the Giver of all good gifts. But my thoughts are getting too deep for words, and I must stop.

We both send affectionate messages to you all. God bless the dear church!

Ever your friend and pastor,

Austen K. de Blois.

OUR MEMBERSHIP ROLL.

It was a surprise to many to find our church credited with 1,111 members in the recently published Association minutes. And on Sunday morning, June 19, at a joint meeting of the deacons and trustees, a committee, consisting of two deacons and three trustees, was appointed to go over the list and ascertain, as far as possible the whereabouts of our members. By comparing the list as published in the new church history with the church records, the committee discovered that of the persons whose names appear on the roll as published, 12 are deceased; 26 have been dismissed by letter; 66, as far as known, had not attended any service for some years; 2 had been "received for membership" but not baptized, and 240, as far as shown by the records, had not attended communion service for more than a year and a half, and there were still others of whom nothing could be learned.

To all of these delinquent members, letters, addressed to their last known place of residence, were sent, requesting them to make known their whereabouts and their wishes in regard to having their names kept on the church roll, and suggesting, if residing near or attending other churches, the advisability of asking for letters of dismissal and uniting with such nearby church. As a result some have adopted the committees' suggestion and asked for letters to unite with churches elsewhere, and some have asked that their names be dropped. But a large number of the letters have come back, marked by the postoffice authorities "cannot be found." A partial list of these is published herewith with the hope that we may find some of them.

When it is understood that our apportionments for the various budgets are based in large measure on our membership, the necessity for revising our roll and dropping from it the names of those who show no interest in the church, either by attending its services or by contributing to its support, will readily be seen.

Dropping a name from the list does not mean exclusion from the church. The name is simply erased from the church roll and may be restored at any time the dropped member requests it. It is expected that we shall soon be able to state with some degree of certainty what our membership actually is.

Information is desired of the following, viz.: Paul B. Bellew, Louise H. Berry, E. J. Bird, Mrs. E. J. Bird, James R. Buck, Mrs. J. E. Clark, Henry Clausen, Mrs. Jos. Elson, Clara Engleman, Mrs. David B. Franks, Ruth Gaghagen, C. K. Heywood, Mrs. Stephen Goodhouse, Mrs. L. R. Hall, W. J. Hodgson, Mrs. M. J. Irwin, Mrs. Wm. Jones, Ward G. Kester, Mrs. Wm. Lubben, Mrs. Nina Morgan, Thos. D. Muntz, Eva Rees, Mrs. Jessie A. Rourke, Mrs. W. L. Sherrill, Myrtle Sherrill, Mrs. Jennie Smith, George Staab, Charles H. Sorrell, Margaret Stewart, Mrs. Wm. Taylor, Ethel Thompson, Mrs. Josephine Trude, Paul S. Willigans, Mrs. P. S. Willigans.

Information concerning any of the foregoing may be given to Mr. Wm. R. Raymond, 3304 Vernon avenue, Chicago.

VACATION (The Ideal).

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I'm off for the country, away from the grind,
Where worry and care I can fling to the wind;
Away from the hurry, the rush and the noise,
Where quiet and solitude reign with their joys;
Away from the mad-rushing crowd and the jam,
Away from the make-believe things and the sham,
Out where I can live under heaven's own blue
And, save to do nothing, have nothing to do.

I'm off for the country, the woods and the hills,
The meadows and orchards, the brooklets and rills,
Far out in the open where wild singing birds
Fill all the glad world with their songs without words;
Where sunsets are gorgeous and where the sunrise
With marvelous painting illumines the skies.
And where Nature's myriad joys I can share
As they are revealed in her haunts everywhere.

I'm off for the country, where I shall be free
To watch the mad charge of the Storm King, and see
Him hurl his fierce lightnings, and hear the loud peals,
And thunderous roll of his chariot wheels;
And where the sun paints, when the storm has swept by,
On th' rain-dripping clouds that loose mantle the sky,
That marvel of light that proclaims in its form,
The promise of Him who rules over the storm.

I'm off for the country, where at the day's end,
When gathering shadows of nightfall descend,
The voices are stilled and the world's lulled to sleep,
And star-lamps are lit their night-vigils to keep;
And where, when the darkness and shades flee away,
Before the bright hosts of the on-coming day,
She wakes from her slumber refreshed and new born,
And greets, with glad welcome, the smiles of the morn.

—Richard Bentley Twiss.

Chicago, July, 1910.

RAYMOND CHAPEL REPORT.

November 28, 1909, to July 1, 1910.

Dear Friends:

Four organizations were in operation when I took up the work, November 28, 1909, viz.: The Industrial School, the Sunday School, the Girls' Guild and the Junior Endeavor.

The Industrial School, under charge of Mrs. Wigney, assisted by Mrs. Paige, Miss Simpson, Miss Lingle and other devoted workers, was in a thriving condition and has achieved signal success and been a source of practical instruction and spiritual strength to a large number of children. The school closed for the year with delightful exercises, April 30.

The average attendance of the Sunday-school has increased from 65 to 80. Mr. True, superintendent from January 9 to June 19, proved his loyalty and efficiency in many ways. He read

to the boys for an hour after Sunday-school, stimulating their interest in the right kind of books. Mr. Paul Williams worked faithfully with the Boys' Club and held three of the Sunday evening services. All regret that these two young men are no longer with us. Especial appreciation is due Mr. Heckendahl, Miss Reeder and Miss Stowell for their continued and efficient efforts; Mr. Groom has assured the success of the singing.

The Girls' Guild, led by Miss Lingle, has carried on its work with the usual and excellent results.

The Junior Endeavor: On Thursday afternoons during the school year, Miss Reeder met some twenty-five children for an hour, to which all looked forward. Miss Reeder's happy little talks, which only an expert in children's work could give, were received with eagerness. To none is more sincere appreciation due. While extremely busy, and not a member of our church, Miss Reeder has found time to make her large Sunday-school class a decided success, to visit in many homes and to play for us occasionally, at the evening services.

The attendance at the Sunday evening services to July 1 has averaged but twenty, yet the meetings have been helpful and appreciated. The absence of those who might be organized into committees has added to the difficulty of the work. I have personally secured seven different pianists, yet had to lead the singing on three Sunday evenings without instrumental accompaniment.

Prayer meetings do not meet the need of the Raymond field. When one returns from work at 7:30 p. m. and must be up early, prayer meeting has little attraction. The attendance for the winter, however, averaged eight. The "entire audience" usually joined in the singing. Of the two members able to speak, one has been ill for some time. Several of the First Church people helped to make a few of the meetings well worth while.

During the winter, I usually devoted two afternoons a week to visiting. I found a few people who would attend once for every two or three visits, but who took no permanent interest. A thorough canvass of the field shows less than thirty adults whom we might hope to reach with our present equipment. Most of the residents are foreigners and Catholics—Irish, German, Lithuanian. Add to these the large number of German Lutherans and other non-English speaking people, together with the few scattered families which belong to Immanuel Presbyterian Church, Asbury Methodist and Doremus Mission, and there are practically none left. The square north of Thirty-first street and east of Halsted is typical, in so far as it fails to afford new members for Raymond Chapel. It has ten Catholic families, four German Lutheran, two Asbury Methodist and one Immanuel Presbyterian family, one family of Dowieites and one Atheist family, three foreign families unclassified and one woman who attends the First Baptist Church.

A report is no place for poetry: I state the facts that we may face the situation squarely; many of the foreign laborers visited are in no condition to respond; just now they need a job and beef steak.

What of the future? The evening service cannot be largely successful unless good music and novel advertising are added to attract the people from outside the district. While an average attendance of twenty at the evening service looks small, it is much larger in proportion to the English-speaking, non-Catholic population than that of many city churches. The children afford our one big opportunity. Tomorrow, they, too, will pass beyond our grasp unless reached now. May God help us to plan wisely.

Faithfully yours,

Alfred Raymond Morgan.

THE FEEDING OF THE FIVE THOUSAND.

Globe trotters travel Galilee
And tourists picnic there
With little thought what stories be
Writ in its rocks and air.
But could we stand in old Bashan,
Where Gadara's long slope
Breaks into hills which proved the ban
Of much Herodian hope,
We'd picture scenes of long ago,
A picnic party there
Such as the world can never know,
Whate'er its ages are.
A little company of men
And One of gracious mien,
Who leads them, as He leads all when
His face divine is seen.
And, flowing to them round the coast
Of deep Gennesaret,
From many cities came a host
Whose need was direful yet.
They came for healing from disease,
They came to hear the word,
Which meant of every ill surcease,
When spoken by the Lord.
He could not have the rest He sought,
"Himself He could not save,"
His every hour with work was fraught
Till life itself He gave.
Yet gift it was! His sympathy
Reached every human need
And, uncompelled, flowed full and free
In every wondrous deed.
Even the common needs of men
This sympathy would move,
And it does now; for, now as then,
His very name is Love.
Then, as this swelling human tide
In thousands still rolled on,
A need for food must them betide
When the long day was gone.
To satisfy that hungry crew
There was a little lad
With crackers five and fishes two,
And that was all they had.
But 'twas enough, for any means
Suffices to the end,
Which wholly on the Master leans,
To which He strength doth lend.
Faint-hearted, doubting people should
Think of that fisher boy,
If God wants them, their powers would
To equal length deploy.
For, when the people sat at rest,
Arranged in ordered ranks,
The Master took the food and blessed

And gave to God due thanks.
Then the disciples passed around,
And every doubt was stilled,
Nor, of the thousands, was one found
Whose need was not all filled.
"That each may have a little bread,"
So the disciples say,
The baskets full of fragments said,
"That is not Heaven's good way."
Was ever such a feasting had
Beneath the roving sun?
Was ever, for the good and bad,
Such wonder-working done?
The widow of Zarepta's cruse,
Her wasteless barrel of meal,
The food brought for Elijah's use,
In some like powers deal.
But, think you that the oil and meal,
Or e'en Elijah's bread,
God given to good, could love reveal
Such as the thousands fed?
And sure beside the desert brook
Elijah saw no sight
Like that to which the thousands look
With unalloyed delight.
Far north grand Hermon dimly shown
Gray, in the evening rays,
And, nearer, Phillip's city throne
Looked on each brook that strays
Through riven rocks whose boulders make
A natural defense,
When Maccabean patriots take
Arms for a just defense.
And, to the east, fair Galilee
With cities on its shore,
And, farther on, the heights they see
Which Carmel towers o'er.
Then, to the south, the sea beyond,
The rising upland shows
The way toward most holy ground,
As each Jeshurun knows.
All this the sight those thousands see,
And yet a better one,
They look upon Divinity
In Jesus Christ the Son.
Think you His presence did not shine
Beyond the sunlight powers?
Oh, that we now could but divine
That presence here with ours.
Then, though we shared not in the feast
Whereby the thousands fed,
Its better joys we'd know, at least,
And taste the living bread.

—N. Halsey.

FIRST BAPTIST SUNDAY-SCHOOL PICNIC.

Our annual Sunday-school picnic was held July 16 at Jackson Park. The day was one of the most beautiful of the year. About 200 members of the Sunday-school assembled at the church at 10:30 and received their tickets and then marched to the corner of Thirty-first street and Cottage Grove avenue, whence they were conveyed to Jackson Park in three chartered cars.

The picnic dinner was spread in the shade of the great trees about the German building. Shortly after dinner all were given a delightful ride in a big touring car furnished by our friend, Mr. Getz, who has for several years so generously favored the Sunday-school in this way.

The athletic sports during the afternoon were exceedingly interesting and comprised the following:

High Jump (free for all)—1st, Leslie Lumley, 5 ft. 1 in.; 2nd, Harold Lumley, 5 ft.

50 Yard Dash (Boys 14 years and under)—1st, Frank Legare; 2nd, Howard Meissner.

50 Yard Dash (boys 14-16 years)—1st, George Herr; 2nd, James Shane.

Sack Race (free for all)—1st, Harold Palmer.

Potato Race (boys under 14)—1st, Harold Walker.

Three Legged Race (free for all)—1st, Leslie and Harold Lumley; 2nd, George Herr and James Shane.

Young Men's Race—1st, Harold Lumley; 2nd, Richard Hiney.

There were also three races for girls, but the committee failed to get their names.

A prize of a pound box of candy was given to the winners and half-pound to the ones who came second.

About 3 o'clock in the afternoon a launch was chartered for the officers, teachers and scholars, and from the report of the committee in charge all enjoyed this part of the program.

After this event the school assembled at the baseball diamond and witnessed a very exciting game between the members of the Korner and Judson classes. The game ended at 6:30 after one and a half hours of strenuous playing, and resulted in a victory for the Korner Klass with a score of 9 to 6. The Korner Klass thus wins a beautiful satin pennant donated by Dr. E. C. Spinney and the arrangement committee. This game closed one of the most enjoyable picnics ever held by our Sunday-school.

PERSONAL MENTION.

Mr. and Mrs. Atwell and family are enjoying their summer home, "All-in Cottage," at Grand Beach, just across the lake.

Miss Blanche Harvey has recently returned from a two-weeks' sojourn at Menomonie, Wis., where she was a guest in the home of Mr. and Mrs. Barber, the latter a member of our church.

Mrs. Harvey and her daughter recently spent the week's end with Mr. and Mrs. Atwell at All-In Cottage, Grand Beach.

Mrs. Googins and the Misses Googins went to Traverse Beach on July 8 and will spend the remainder of July there.

Mr. and Mrs. Leland are taking a three weeks' trip to Denver, Colorado Springs, Salt Lake City and other points of interest in the West.

It was a pleasure to greet Mrs. J. S. McCullough at our service, July 3. She is making a short visit in Chicago.

Mr. J. Gorton Marsh was met by Mr. and Mrs. Roy and Mr. and Mrs. Leland as he was about to embark at New York.

We are glad to note that Mrs. Montague, who has been very ill, is recovering.

At 10 o'clock every Wednesday morning during July, a band of faithful women, under the direction of Mrs. Hinckley, are meeting in the church parlors to sew for the Old Folks' Home. More workers are needed.

Our treasurer, Mr. Clarke, and Mrs. Clarke and their son are spending their vacation at Delavan Lake, Wis.

Our Mrs. Tomlinson is showing marked improvement, and we are encouraged to hope she will, before very long, be able to return home and be with us again.

Miss Goodman will spend the summer at Saratoga, as has been her custom for many years past.

It seems good to see our old friend, the Rev. C. H. D. Fisher, who has recently come from Japan. Mr. and Mrs. Fisher will spend July in Chicago, then visit their son at Oberlin, Ohio, after which they expect to make their home in Chicago until they return to their work in Tokyo.

The editor of Church Life will soon have to look to his laurels or the rising generation, represented by our Sunday-school scholars, will be occupying the field. Already the Plus Ultra Advocate, with Emmett Marks as editor, has given such evidence of virility that many are looking, with interest, for its appearance each week. While the Korner Klass also issues a paper under the editorship of Don A. Thompson. We extend to both our congratulations and best wishes.

The election of officers of the Korner Klass to serve the six months ending December 31, resulted in the selection of Richard S. Hiney, president; Harold Lumley, secretary, and Leslie Lumley, treasurer, to succeed Don Thompson, Elston G. Peters and Richard S. Hiney, whose terms of office expired July 1.

IF WE KNEW.

Could we but draw the curtains
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer than we thought we should;
We should love each other better,
If we only understood.

Could we judge all deeds by motives,
See the good and bad within,
Often we should love the sinner,
All the while we loathe the sin,
Could we hear the powers working
To o'erthrow integrity,
We should judge each other's errors
With more patient charity.

If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointment,
Understood the loss and gain—
Would the grim, eternal roughness
Seem, I wonder, just the same?
Should we help where now we hinder?
Should we pity where we blame?

Ah, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the fount of action
Is less turbid at its source;
Seeing not amid the evil
All the golden grains of good—
Oh, we'd love each other better,
If we only understood.

"So twice each precept writ shall be,
First in the Book and next in thee."

Church Life

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William Wigney .....Sunday-school
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Eugene Schmitt.....The Judson Class

If we had more paid subscribers to Church Life we could afford to include a number of cuts in each monthly number—which we greatly desire to do. Don't you want to have it sent by mail each month? Fifty cents. Send your name on a postal or drop a request in the contribution basket at any service.

Subscription price, fifty cents a year. Remittances and changes in address should be sent to Dr. de Blois, to whom also matter for publication should be sent on the first day of each month.

Pews or sittings in the church may be obtained from the pew committee, Messrs. R. B. Twiss or Webster Tomlinson at the close of any church service. Diagram will be found near the door.

It is the plan of the Editor to give a receipt to every subscriber to Church Life for payments made, and if such payments are not thus acknowledged within a reasonable time subscribers will confer a favor by notifying the Editor of the fact. Money sometimes gets lost in the mails or otherwise and a little prompt attention at the time will obviate differences of opinion at a later date. Kindly notice also the date to which you are credited on the receipt and have it corrected if wrong.

PREVENTION FOR CHILDREN OF LEPERS.

Miss Frances, a dear, interesting girl, brought up from early childhood in a missionary orphanage, was to be married and arrangements were made for the festivity, a bright fellow, who had gone out from the boys' orphanage, being the lucky man.

Suddenly, it was noticed that sores on the hands of the bride-elect would not heal and, after a careful examination, the civil surgeon pronounced her a leper. She was sent to our asylum in Allahabad. She came to our bungalow with her brother, a theological graduate, and my husband went with them to the asylum. It was in the days when we had only begun to rebuild, and the inhabitants of the old mud buildings were only those who were too helpless to get to a better place or too bad to be allowed in the villages. The poor girl looked about her and, throwing her head on her brother's shoulder, sobbed out, "O Brother, am I one of these?" For days she was unreconcilable, and then we persuaded her to begin teaching the women and children. Everybody tried to help her. Books, pictures and a harmonium were given her by missionaries, and it was sweet to hear her playing and singing with the children as she taught them Christian songs. The loss of several fingers now prevents her playing the instrument.

One day that summer, Dr. Binford and another young woman went over to the asylum. In the course of conversation, Miss Frances said, "When I first came here I could not understand how a God of love could inflict such a terrible disease upon people, but now I thank Him every day that He made me a leper. It has given me such an opportunity for service as otherwise I could not have had." No wonder that Miss Frances has led between fifty and sixty leper women to know the Lord.

Little Mongli, the favorite pupil of Miss Frances, a very bright boy about six years of age, learned rapidly and whenever I visited the asylum, she would bring him to me to hear whatever he had learned. I always marveled at his memory, the best I have ever known in so young a child. One day she met me with a long face, saying: "Mem sahib, Mongli is very sick. He has high fever but he wants you to hear what he has learned." I went to his bedside where the little lad lay tossing on a rough blanket spread over a roped bedstead. He was very tired but he repeated his psalm for me, "The Lord is my Shepherd." A few days later, when the doctor told me Mongli was a leper, I rejoiced that the Lord is his Shepherd. Some day his poor little body, now so withered and bent that at nine years he looks like a little old man, will be changed for a glorious body.

We felt it a terrible thing, that Mongli had been allowed to stay in the asylum with his leper father, until he had become a leper, too, and we began to plead hard for a Home into which we could put other sound children of leper parents. In India, ninety-five per cent of such children can be saved if separated from their parents early enough.

When the money had been promised for a Home, Mr. Higginbottom proposed to buy five acres of land on which to build, but the owner, a Hindu woman, refused to take any recompense and gave the land for the good cause. A year ago last November we opened the Home and placed six children there. The oldest were twin sisters, about twelve years of age. Shortly afterwards, I discovered one of these to be tainted and she was sent back to the asylum, thus separating those two girls for the first time in their lives. The one who stayed in the Home has been a true helper, caring for the very small children. On Christmas Day, when these little people had received new dresses and dolls, sent out to them by kind friends in America, they sat eating their Christmas dinner near the gateway of the asylum while their parents sat some distance away, proudly looking towards them and asking me, whenever I passed near, "Mem sahib, is my child good? Is he being taught so he will be a bright child?"

A mother appeared in the gateway, her rotting hands clasping the naked body of her two-year-old boy. We invited her in and gave them their dinner; so greedily she ate, I knew they had been without food for some time. After dinner, I said to the woman, "Let me have your dear little boy to keep with those other children, so he will not become a leper." In a second she seized her child and held him tightly in her arms, and a wild, hunted expression came into her eyes as she said: "No, Mem sahib, let me have my baby. My husband sent me away because I am a leper, and the other men stoned me away from the village. Do not take my baby!" I quickly assured her that I would not, unless she wished. Six weeks later she offered me her baby, and the next week asked for baptism for both. I knew that Miss Frances had been at work again.

Last spring a Christian woman gave me her little girl. The separation was hard for both, though the child settled down contentedly after a while. Not at once, however. On the Sunday following her coming, I brought that little girl with other children over to the asylum service, in my old roomy carriage, while the older children walked. We were all quietly seated in church when the child with a surprised cry called out in Hindustani, "There is my mamma." I took her on my lap and kept her quiet until the service was over, and then I led my twelve little people of the Home down to the street, while their parents stood along beside the walk, feasting their eyes on their children and calling out all sorts of little messages to them. Suddenly I heard a cry of alarm and, turning around, I saw the latest addition to the Home chasing after her mother who, on stumps of feet, was running away from the child that her heart longed for. Her empty arms ached for one more embrace of her only child, but she was calling earnestly, "Mem sahib, catch my child." There are now eighteen children in the Home.—Ethel Higginbottom in Woman's Work.

The most insignificant people are the most apt to sneer at others. They are safe from reprisals, and have no hope of rising in their own esteem, but by lowering their neighbors. The severest critics are always those who have either never attempted, or who have failed in original composition.—Hazlitt.

WAYS AND METHODS OF INCREASING INTEREST.

By John Timothy Stone, D. D., Pastor, Fourth Presbyterian Church.

Three suggestions I have to make this evening upon our subject: first, the place of enthusiasm; secondly, the need of practicability, and third, the power of piety.

Without enthusiasm a man can accomplish very little, no matter what means or methods he may use in doing Christ's work. An enthusiastic man will accomplish in spite of his means and methods. How well I remember a young man who came to one of our Southern states years ago. He had not been very successful in his theological course. They told him he was not fitted for the Christian ministry. He had the love of Christ in his heart; he had purpose and enthusiasm. Going into a section of the city which represented rapid suburban development, he immediately took hold with a will. Everybody believed in him. His enthusiasm more than anything else got the money to purchase a lot and in a few short years that work has grown into a strong Presbyterian church of over three hundred members. He has since gone back to another seminary, graduated with the respect of all and is doing an aggressive work as the pastor of one of our strong city churches in the north. "Enthusiasm for Christ" was his unspoken life motto. When he could not get people interested in his projects he would talk to his dog, and taking his faithful companion by the collar, would lead him out into the woods and there this young man of enthusiasm would pour out his soul in prayer. His enthusiasm became so contagious that he aroused the entire community.

No one realized the full power of enthusiasm more than those who worked with our beloved D. L. Moody. I have heard him preach his sermon on "Enthusiasm" four or five times. Today, if work oppresses and becomes heavy, I can take down that little volume from my library shelves and read it again, only to go into the pulpit with a new ardor and unction from on high. Enthusiasm means that one has a song in his heart. God wants cheerful leaders. Singing is far better than scolding; a smile far better than a frown. Take your cheerfulness with you when you get on a street car, even if you have had to wait for it on a cold corner. Let the song in your heart cheer others everywhere.

Secondly. We must be practical in our methods. Practicability means common sense in activity. The sensible man does his work as God would have him, in his own way; he is natural, genuine, individual. Study develops ability if one lets that study work out practical methods. One of the great opportunities of the church of Christ today is the use of our laymen in practical Christian effort. This has been amply presented in the words of the preceding speaker. What he has said as to lay preaching is true. Many a church would be aroused to greater effort if a practical, common sense business man could say a few words publicly or preach with the natural force and practical exhilaration which makes his business successful. However, although I believe in this very lay preaching, I think such work can be done in the office and factory as well as on the rostrum or in the pulpit; and I fear if the suggestion were carried out indefinitely, of filling our pulpits with lay preachers, that after fifty-two experiences a year, the congregation would begin to cry for men who had been theologically trained.

There is no danger of the development of public utterance among laymen being over done. But I want to emphasize the need and opportunity of active, practical, hand-to-hand work with men. The very situations and positions in the business world today open the door for such activity. A hand placed upon the shoulder of a young clerk may mean his salvation if accompanied with a sympathetic, encouraging word. Some of our business men are using these natural means to win men constantly to Christ. In the church, practical business methods will accomplish marvels in personal effort. The revered Dr. Miller, of northern New York, gave this remarkable testimony of one of his elders who had recently been called away: For forty years that man had been on the session of the church. Dr. Miller stated that they had had six communion services each year, that there had never been a communion service during those forty years that that elder had not had one or more unite with the church upon confession of faith.

Think of what that means—one man in a lifetime had added at least two hundred and forty members to one church! Suppose a church has a thousand members, or even five hundred members, who added at least one individual each year to the membership, to say nothing of six each year. What would it mean in the work of our churches! And still, in the Dcemeber number of the Missionary Review of the World, we read that in the American Evangelical church today each minister on the average added two new members during the past year, whereas, in the foreign field, forty-one new members were added for each missionary.

But our last consideration is that of the power of piety. After all, God must do the work. Means and methods cannot accomplish what God himself will accomplish if we will let Him work. Do we pray enough for men? Do we spend enough time with God alone? Does our work control all our time, so that we have no time to talk with God, to study His word, to fill our souls with His presence?—a presence which in itself has always meant and always will mean power? Are we bringing "all the tithes into the storehouse?" Are "the windows of heaven being opened?" and such a blessing that we cannot receive it being poured out upon us? Are we willing this evening to close this service of thought and suggestion with the holy purpose in our hearts that we will know better the One with whose power we would work, in whose presence we would love, by whose methods we would act. Such a personal relationship with the Son of God will mean not only holy enthusiasm but a practical service as well; and the results will never be tabulated by man, but revealed only when the "book of life" is opened to our vision on high.—The Institute Tie.

Try to be good rather than clever.

THE WORLD'S AWAKENING.

DR. S. M. ZWEMER.

The conflicting forces and the changed attitude of the people of the Far East are attracting the attention of all who study the signs of the times.

The world has become a unit; men live closer together and are united into a brotherhood by the ties of the iron rail, the greyhound fleets and the cables that bridge oceans and continents.

In the words of Joseph Cook: "The Nineteenth Century has made the whole world a neighborhood; the Twentieth Century has made the whole world a brotherhood."

It is daybreak everywhere. Ten years ago, two young men went from Shanghai to study in Japan. They were the first from that Empire. In the autumn of 1906, the Japan Mail stated that there were then fully 13,000 Chinese students in Japan, representatives from every one of the eighteen provinces. No less than 600 of them came from the westernmost provinces at the very gates of Tibet.

Surely in all the history of the world there has been no such extensive migration of students from one land to another, to leap over a period of centuries in the desire for intellectual advancement!

We are told that Japan today is at heart more Christian than the Roman Empire was when the Emperor Constantine first set up the banner of the Cross over his legions.

The influence of Christ has gone much deeper, and touches a much wider circle than the reports of the missionary societies would indicate. China, with its four hundred millions, is not awakening, but is awake. Commercially, socially, politically and spiritually, this giant Empire is struggling to free itself from the grave-clothes of the past.

Ten years ago China had one short railroad, now 4,000 miles of railways are completed and 9,000 miles are in building. One can now go from Peking to Hong Kong in thirty-six hours. Four years ago it took thirty-six days. Shanghai and Hong Kong, which once were fishing villages and barren rock, have become the Manchester and the Liverpool of the Orient.

Milne, one of the pioneer missionaries in China, prophesied that possibly after one hundred years there might be a thousand Christians in China, and his was a heroic faith, if one thinks of the gates of brass and the walls of iron that then guarded the Empire. The time for this prophecy has not yet expired, and we find today nearly two hundred thousand native Christians in China.

Korea, instead of being "The Land of the Morning Calm," is the land of such social, moral and spiritual upheaval as the world has never seen. This will be the first land of the East to be Christianized, if the church fulfills in any measure the present call of opportunity from this dead-ripe harvest field.

In North Korea, where fifteen years ago there was no Christian, there are now one thousand churches and preaching places.

India, divided by caste lines and by two hundred languages or dialects, by mountains and rivers, by religious prejudice and age-long hatreds, has become conscious of the national unity, and is striving for autonomy. With a National Missionary Society, a National Congress and a jealousy for national greatness and independence over against British rule, who can foretell the forces that will soon be set loose in this important mission field?

Upheavals in the Mohammedan World.

From Morocco to Calcutta, Pan-Islamism makes its voice heard. The Mohammedan world is awake. One of the daily newspapers in Persia, published by a Moslem, has on its title-page a figure of the Angel Gabriel, with a trumpet, flying over a graveyard where Persians are struggling to free themselves from their grave-clothes. The title of the paper is: "Gabriel's Trumpet Blast," and its motto: "Liberty, Equality, Fraternity." Was there ever a clearer call from Macedonia than this? Mohammedanism holds out no hope for Persia.

In Arabia the Sultan is building a railroad from Damascus to Mecca, which has already reached Medina, and by the year 1912 Baldwin locomotives will screech the defiant note of civilization to the Kaaba.

In this same city, at the center of the Mohammedan world, a conference of prominent Moslems was held six years ago to consider the reasons for the decline of Islam, and in the words of the chairman of that meeting: "To show that the reason for the decline is the ignorance which is prevalent among all classes and to put the blame upon the men of authority who are competent but hesitate to work unitedly in the movement for reform."

Unless all signs fail, there will soon be a new Arabia and a new Persia. We already have a new Japan and a modern Egypt.

Not only in Lord Cromer's country, but throughout all North Africa the hands of the clock are moving forward. The Cape to Cairo Railroad will soon cross the Dark Continent. Nearly the whole of the Sudan has been mapped out and explored. Tripoli will soon go into the hands of a receiver, and Morocco is ready for a French Lord Cromer. The struggle between the Crescent and the Cross for supremacy in the whole region of the Kongo and the Niger is not a coming one, but it is now on. In every part of the mission field there is a crisis of unprecedented opportunity. Is the church ready for the coming spiritual conflict?

Men carry unconscious signs of their life about them. Those that come from the forge and those from the lime and mortar, and those from the humid soil and those from dusty travel, bear signs of being workmen and of their work. One need not ask a merry face or a sad one whether it hath come forth from joy or from grief. Tears and laughter tell their own story. Should one come home with fruit, we say: "Thou art come from the orchard"; if with hands full of wild flowers, "Thou art from the fields"; if one's garments smell of mingled odors, we say, "Thou hast walked in a garden." But how much more, if one has seen God, has held converse of hope and love and hath walked in heaven, should he carry in his eye, his words and his perfumed raiment the sacred tokens of divine intercourse! —Beecher.

THE KINGDOM OF GOD IN MODERN LIFE.

DEAN E. I. BOSWORTH, OF OBERLIN COLLEGE.

The Kingdom of God is a phrase covering all the legitimate activities of the life of men. Jesus predicted that the meek should inherit the earth, the earth with its farms and forests and mines, its factories and railroads, its colleges and libraries and galleries of art. All the occupations of human civilization are to find their ideal form on earth as the Kingdom of God comes and the will of God is done on earth as it is done in heaven.

More specifically, the Kingdom of God in modern life as Jesus conceived it, is a civilization in which every man finds God as a Father and is a true son to him in the day's work. Jesus himself for many years was a mechanic and found his heavenly Father in the day's work. Almost all of his miracles were calculated to fit men for work. There is perhaps no truth which stands more in need of emphasis in our day than that every man should find God to be his Father and be a true son to him in the day's work. This means that a man shall accept his occupation as a gift from God. It is to be to him a form of activity in which at the close of each day of work, he shall be able to say, "I have worked with God this day. I have this day found God."

The Kingdom of God in modern life means also a civilization in which every man shall be a true brother to every other man in the day's work. It does not mean that he shall weaken another man by putting about him artificial supports, by trying to eliminate from his life all those hardships that are the making of character. A man would not wish to do this for his brother. He would not wish to eliminate from human life, fair and wholesome competition. This conception of the Kingdom of God, however, does call upon all men everywhere to consecrate their lives to an unwavering endeavor to secure for all other men such a fair chance at all good things as a man would wish his brother to have.

Chief among these good things is the chance to know Jesus Christ, his ideal of life, and his personal power to help men to realize that ideal. for the Kingdom of God in modern life is a civilization in which Jesus Christ himself increasingly demands the hearts of men. He is a living Lord in a growng Kingdom. The power of the Christian church in all days has been its confidence in its living Lord.

My brothers of this convention, it is Jesus Christ, the living Lord in the growing Kingdom, who calls upon you and me to consecrate our lives to him and to the realization in our own age of the meaning that he puts into this phrase, the Kingdom of God.

He is out in the midst of life. He walks unseen in the great pagan cities, waiting for us to come in obedience to his call; he walks in the pagan streets of our own great cities waiting for us to come. He summons us tonight, at the close of the convention, to come after him, to see things as he sees them, to feel about all the relationships of human society as he feels about them, to follow him out into the thick of life and to realize there not merely the redemption of our own individual lives, but what he meant when he said of old that the Kingdom of God should come on earth.

THE BROTHERHOOD DINNER.

BY NOLAN R. BEST.

Shall the Brotherhood have men's dinners in the Church?

Yes—if the brotherhood knows what it is having them for.

There is a vast difference between a brotherhood dinner planned simply to bring together a big bunch of men and a brotherhood dinner planned to help on the purposes of the Master.

The latter is religious; the former isn't. Hence the one belongs in the church and the other doesn't. There may be no outawrd difference between the two—no difference in the food served or the way it's served or the talk around the tables or the speeches after dinner. But the difference in the intention of the club in giving the dinner makes all the difference conceivable.

The trouble with so many of the dinners given by the brotherhoods and men's clubs is that instead of being expressions of religion, they are apologies for religion.

It has even been known that men have been invited to come to brotherhood dinners on the explicit promise that there should be no suggestion of anything religious first or last.

Any such promise or the attitude which implies the promise is a very great discredit to the church. It may get the man—a certain type of man—to come to the dinner, but it won't get any respect from the man for the church or indeed for the church members that make up the kind of brotherhood which is willing to stand for this sort of thing.

Many men dislike religion, but they and all other men besides know that the church is a religious organization, without any reason for being except religion, and they don't think much of it when it tries to curry favor with them by denying or concealing its essential character. The only way for any church to hold influence in its community is to be emphatic about religion.

But all this does not signify that a brotherhood dinner must be a prayer meeting or that every non-Christian man who sits down to table must be pleaded with then and there to give himself to Christ or that the after-dinner speaking must all be in sermonic style.

Although it is not religious merely to get a bunch of fellows together for a good social time, it is very distinctly religious to get a bunch of fellows together to show them what warm-hearted fellowship exists among men who are for the sake of Jesus Christ trying to live lives of helpfulness in the world.

For the first sort the spirit of the invitation will be:

"Come to our brotherhood dinner. You won't find religion enough about it to offend you."

The second sort will prompt this invitation:

"Come to our brotherhood dinner. You'll find that religion is a mighty warm-hearted article."

"Whether ye eat or drink"—or give a brotherhood dinner—"do all to the glory of God."—The Interior.

FAMOUS HYMN WRITERS—(ARTICLE 1.)

By Mary F. Davis.

Written exclusively for the church papers published by the United Religious Press of Chicago.

Reverend Horatius Bonar, D.

We look to the homeland of the Presbyterian church to find her prince of hymn-writers. Rev. Horatius Bonar, D. D., was born in Edinburgh, December 19, 1808, and in the same city he received his High School and University education. His ancestors for several generations were clergymen of the Church of Scotland, his father was solicitor of the excise and a man of learning and piety. In his youth, Dr. Bonar chose the ministry as a life work and encouraged and greatly influenced by his familiar fellowship with Dr. Chalmers and the saintly McCheyne, entered into it with the greatest zeal and earnestness.

MARY F. DAVIS.

In 1837 his work in the ministry began in the famous old town of Kelso on the banks of the Tweed. Shortly afterward, began the great revival under the preaching of McCheyne. Bonar entered into it with his whole soul and did not spare himself in his efforts to spread the Gospel. To carry it beyond the reach of his voice, he published the "Kelso Tracts," which were widely circulated in Great Britain and America, and their work is not yet finished.

When the disruption in the old Kirk came, Dr. Bonar went with the Free church and, more fortunate than most of his brethren, did not have to leave the church on leaving the denomination, for it was secured to him and his congregation by some clauses in the title deeds. His church became the center of power and influence. He preached the Gospel and the faith as delivered to the saints with conviction, "his people followed him as he followed the Master" and the years of the Kelso ministry flowed on smoothly. He did not seek for fame or earthly honor, but they came to him. As his reputation grew, he received calls from larger fields and finally, in 1865, accepted one to a beautiful new church in The Grange, a suburb of Edinburgh. There he preached with unabated power for more than twenty years and was loved and honored by men in his home and abroad. His death, in 1889, when he was eighty-one years old, was as sincerely mourned as that of any man of his generation.

About one hundred of Bonar's hymns are in common use and Rev. David R. Breed, D. D., says that, judging from the number of hymns of each in the various collections, he is, with the exceptions of Watts and Wesley, the most popular of all hymn-writers. Many of his hymns, which are now so much loved, were first written for Sunday-school. Dr. Bonar encouraged the children to sing them, but he would not admit them to his church services. His own General Assembly preferred the Scottish Psalms and parables to more modern hymns and the songs, which have carried the name of Horatius Bonar wherever the English language is spoken, were sung for many years in the Church of England and other sections of the Christion church in England and America before his own church permitted their use.

In this connection, a quotation from "Sankey's Story of the Gospel Hymns" is interesting:

"Knowing the aversion of the Scottish church to Gospel songs, Dr. Sankey entered upon the revival campaign in Edinburgh with some anxiety. At one of the first meetings he was to sing, to music composed by himself, one of Dr. Bonar's hymns. As he took his seat at the organ, he discovered to his great surprise that the great preacher was seated close by the organ. He says: 'Of all men in Scotland he was the one man concerning whose decision I was most solicitous. He was, indeed, my ideal hymn writer, a prince among hymnists of his day and generation. And yet he would not sing one of his own beautiful hymns in his own congregation, such as 'I heard the voice of Jesus say' or 'I was a wandering sheep,' because he ministered to a church that believed in the use of Psalms only. With fear and trembling, I announced my solo. At the close of Mr. Moody's address, Dr. Bonar turned toward me with a smile on his venerable face, and reaching out his hand, said, 'Well, Mr. Sankey, you sang the Gospel tonight.'" It is said that when at last, near the end of his life, he introduced his hymns into his service, two of his elders rose from their places and strode indignantly out.

Dr. Bonar is described as a very modest and reticent man, who had a dread of popularity. His daughter says that he never dreamed of winning poetic fame, yet, in summing up his contributions to church song, Dr. Julian says: "His hymns satisfy the fastidious by their instructive good taste; they mirror the life of Christ in the soul, partially, perhaps, but with vivid accuracy; they win the heart by their tone of tender sympathy; they sing the truth of God in ringing notes; and although in reading them we meet with feeble stanzas, defective rhyme, meaningless iteration; yet a singularly large number have been stamped with approval, both in literary circles and by the church."

THE WORTH OF A MAN.

Real worth always finds its true place at length. There are some people who think they never get into the place they are fitted to fill; but usually something in the men themselves is the secret of their failure. It is not some happy chance that lifts men to places of honor and responsibility, nor is it piety alone. Brains are necessary for great duties as well as honesty and prayerfulness. God does not put a man into a high position merely because he is a good man. The man must have abilities; and if he has and is a true man, the world will want him some time.—J. R. Miller.

INTERDENOMINATIONAL SECTION

This paper is one of a group of church papers published by the UNITED RELIGIOUS PRESS in the city of Chicago. The idea of syndicating the church papers in Chicago was inaugurated by this company in April 1898, and the system is therefore entering upon its thirteenth year. The plan for the separate denominational sections was established in 1899 when the complete Baptist edition was introduced; the Congregational edition in 1905; the United Presbyterian, Disciples and Presbyterian editions in 1906.

The object of this united publication is fourfold:

(1) To give each local church a medium by which to communicate to all of its members and constituents, important items of interest concerning one another and the societies of the church once a month.

(2) To bring to each local church, articles of importance concerning the work of its denomination throughout the city of Chicago.

(3) To familiarize every member of every church having one of these papers with the work of the other Christian denominations in the city of Chicago.

(4) To bring together in one publication facts concerning the many undenominational, interdenominational or nonsectarian organizations and philanthropies which have for their purpose the advance of the Kingdom and the uplift of mankind in the city of Chicago.

It is obvious that no individual church by itself could afford a publication of this magnitude, but the United Religious Press has made this possible and has now denominational editions in the Presbyterian, Congregational, Baptist, Disciples and United Presbyterian churches.

Churches desiring to enter the combination should address all communications to the United Religious Press, 714 East 40th Street. Tel. Douglas 3113.

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Disciples—Rev. O. F. Jordan, 1022 Sherman Ave., Evanston, Ill.
United Presbyterian—Rev. Curtis R. Stevenson, 1912 Leland Ave.

EDITORIALS.

The Christian people of Chicago are all interested in the conference of Illinois citizens, held in the City Hall of Peoria, the 27th and 28th of June, for the purpose of considering the breakdown of representative government in Illinois, and to devise ways and means, if possible, of restoring it. There is much on the program that is not distinctively religious or moral in its character, but the whole political situation in Illinois at the present time is such that no Christian citizen can be blind to the needs of some very radical reforms.

It is hoped that partisan politics will be brushed aside; that unselfish interests will be forgotten and that the recommendations of the men who have met in this way will be based upon a sincere honest effort to restore clean Christian principles in the conduct of the affairs of our commonwealth.

Is there not an idea in the plan which is now being inaugurated in one of the denominations that may well be emulated in the others throughout the state of Illinois and in the city of Chicago. It is a strictly business proposition placed before all the churches of one of the denominations in the way of a challenge,—"Shall the finances of our churches be managed in a more businesslike and efficient manner, or shall the inadequate, ineffective, unscriptural and (in some cases) even disgraceful methods which too often prevail be allowed to continue indefinitely?" From the proposition which we have read it would seem that this church means business. They are putting a man in the field whose sole purpose is to hold conferences with the officers of every church in the state, and the results already where this plan has been followed are not only gratifying, but amazing and the fine thing about it all is the fact that with the systematizing of the local church finances, the benevolences have increased clear out of proportion.

Lake Geneva is calling to Chicago people more forcibly than ever this year. The Young Men's Christian Association Camp, we understand, will be filled to overflowing the entire season. The Sunday-school Camp at Conference Point promises to attract larger numbers this year than ever in its history. Olivet Institute has its camp in splendid working order this year and many are planning to go there.

However, comparatively few people in Chicago realize the inspiring opportunities that lie so nearby—within an hour and three-quarters of the heart of the city—to get off among Christian people in one of the most beautiful spots in America and spend a few days getting a new grip on spiritual and physical realities. This is the time for Christian people to get a new supply of physical strength, moral courage and spiritual development. Next fall and winter, according to the program already mapped out, will call for large contributions of energy and effort and we must not enter upon the fall work with less than a full headway of steam.

Next month there will appear some interesting matter concerning the Greater New York churches. There are no published statistics of similar conditions in Chicago with which these can be compared, but it does not seem possible that Chicago churches are anywhere near as heavily burdened with debt as those in Greater New York. The statistics of the five boroughs have been carefully digested. Of course Manhattan leads with Brooklyn a close second. The immense church edifices of the Catholics do not seem so remarkable when we observe that in Manhattan alone the Catholics are $7,250,405 in debt and in Brooklyn $2,284,250 in debt. The greatest surprise to the investigator, however, has been the indebtedness of the Jews. With only 34,077 actually reported by the Jewish synagogues of New York, their indebtedness is $2,605,642, most of this being in Manhattan. The Protestants altogether are in debt $4,661,079, but practically half of this is in the Lutheran and Episcopal bodies. At 4 per cent the Protestants are paying upwards of $200,000 annual interest, the Jews over $100,000 and the Catholics $400,000 in round numbers, a total of $700,000.

Historic Down-town Churches and the Problem of Leadership.

Scarcely ever does a single month bring forth two resignations from the principal pulpits of our city that occasion as much comment as the two received and accepted in the month of June in the First Presbyterian and the First Congregational churches of this city. In another section of this paper, historical sketches of both institutions will be found.

Some ten years ago the First Congregational Church, after many years of solid, consistent effort, found itself without a pastor. The lower West Side in which it is located was fast changing, yet the church secured as a leader Dr. W. A. Bartlett. For nine years now he has maintained an organization second to none in our city, and in leaving the church he leaves it in a healthy and wholesome condition, notwithstanding the fact that during the last decade literally hundreds of the oldest families have removed to other sections of the city or to the suburbs. He came to a church where most of the wealthiest families had left. He leaves it with even less wealth, but with just as consecrated and just as determined a group of leaders. They believe in their field and in the future of their church and in this spirit they are going forward.

Seven years ago the First Presbyterian Church, the oldest church of any denomination in Chicago, found itself without a pastor. It had not suffered like the First Congrgational Church in the loss of the families of influence. Dr. J. A. Morison came from New Brunswick to be the leader of this flock. It is a well-known fact that on the other side of the line in the Dominion, church going is more of a habit than it is in the states; the Sabbath is a day of rest and church going; the pastor is respected because he is the occupant of the pulpit and his utterances, if he is a good theologian, are received with great respect and he is more or less of a king in his own parish. Not so on this side. Dr. Morison came to a church which historically had the greatest reputation of any in the Central West; he followed great preachers—Blatchford, Mitchell, Barrows and Chichester. Crowds formerly came to the church without requiring much effort on the part of the church officers; not so these days. Business commenced to move into the district, there was little or no endowment and the inevitable followed,—small congregations and increasingly heavy financial responsibility on the shoulders of a few. Dr. Morison has said not a word about discouragement. Any one who knows his attitude realizes that he has not a single feeling that his people have not stood by him. It was simply a case of a changed condition in a changed city, with a people who have not recognized that the unusual must happen if First Church is to live. It is happening in all of the older cities.

There are two views to take of the situation—one the selfish view, "we will stay here, maintain this church for the benefit of ourselves and worship the Lord in our own way;" the other view is, "we will do the thing that will count for the most in advancing the Kingdom. If it is to remain where we are we will do it, but we will maintain a type of church and service that will meet the needs of the community. If it means that we shall move down town we will do that; if it means we shall consolidate with some other church further south, and make one great, aggressive, vital, religious organization we will do that," and that is the view the writer believes the great captains of industry in old First Church will take. They think in too large terms every day of their lives to act otherwise in their religious work. They know that the Second Presbyterian Church, a block away, is making a mighty effort to meet the religious needs of the community. They know that in business two institutions doing identically the same thing in the same locality would not be tolerated very long. Therefore, it is our conviction that we may well look for some large undertaking on the part of these people before they are ready to declare the task finished or impossible.

When the Chicago & Northwestern Railway found its terminal facilities in Chicago too crowded, was not the $20,000,000 terminal enterprise, including one of the greatest passenger terminals in the world, undertaken? Was not the leader of this movement Marvin Hughitt, president of the road, and himself one of the strongest members of the old First Church? When the Northern Trust Company found itself crowded in its old banking quarters in the Rookery Building, what did it do? Erected one of the finest and most extensive individual bank buildings in America, and who led this? Byron L. Smith, the president of that trust company and one of the stand-bys in the First Presbyterian Church. When the Corn Exchange National Bank outgrew its quarters in the Rookery Building, what happened? There was one of the finest office buildings, nineteen stories high, with most attractive banking quarters, erected on La Salle street, and who led this? Ernest A. Hamill, the president of the bank, and a trustee of the First Church. When the need for increased and modern hotel facilities in our city became painfully apparent, was it not the Drake family in the First Presbyterian Church that undertook and put through the great Blackstone Hotel project, which is now the pride of our city? When the Theodore Thomas Orchestra was about to fail because of lack of financial support, was not one of the leaders in the great movement for the erection of Orchestra Hall, the long time honored trustee of that organization Philo A. Otis of the First Presbyterian Church? When it comes to the civic life of our city and great reforms are needed, who has counted for more than Charles Alling, Jr., the former alderman of the Second Ward and the superintendent of the Sunday-school of old First Church? Is it likely that a church with men in it who undertake and carry through sucessfully such enterprises will fail to meet the present problem in less statesman-like way than they have in the business and philanthropic affairs of our city?

Suppose you see a lake, and there are twenty or thirty streamlets running from it: why, there will not be one strong river in the whole country; there will be a number of little brooks which will be dried up in the summer, and will be temporary torrents in the winter. They will every one of them be useless for any great purpose, because there is not water enough in the lake to feed more than one great stream. Now, a man's heart has only enough life in it to pursue one object fully. Ye must not give half your love to Christ, and the other half to the world. No man can serve God and mammon, because there is not enough life in the heart to serve the two.—Spurgeon.

To learn to like to do what we have to do is to make a success of doing.

CHICAGO, THE BIBLE CLASS ATHLETIC CENTER OF THE WORLD.

By Charles E. Hauck.

Written exclusively for the church papers published by the United Religious Press of Chicago.

Chicago has led in many great movements, and we consider that she is now leading in what must be considered and is prophesied another great forward step in the right direction.

CHAS. E. HAUCK.

The Sunday School with its enrollment of twenty-five or more million students is made up of the choicest young men and women in our land. They are healthy, lively and natural, enjoying such things as develop the body as well the soul. The religious as those which develop life does not exterminate the social and physical, but aids in controlling both and regulating everything to such an extent that the character is rounded out symmetrically as it ought to be. From childhood until old age sport has a place, and a large place, in most every life. If the individual cannot compete skillfully himself, he enjoys seeing others who can, and takes recreation out of such matters. The Cook County Bible Class Athletic Association has on its rolls today upwards of two thousand athletes and is conceded to be the best organization of its kind in the country. The opportunity to develop and expand this work is beyond estimation. The experience in the past demonstrates clearly that when it is properly cared for by those in the church who are seeking to win young men and young women to Christ, this agency for taking hold of youth and keeping them in the church and Sunday School works splendid results. Of course, there are dangers and failures constantly arising but the effort is worth the final result.

It may be of interest to notice the number of denominations represented in our baseball leagues:

Baptist	14
Congregational	11
Methodist	19
Presbyterian	23
Lutheran	5
Missions	2
United Brethren	1
Christian	1
Evangelical	1
Universalist	1
Unclassified	1
Total	79

Several churches are giving special attention to placing on a good foundation this department of work. The Brookline Presbyterian and the Second Congregational of Oak Park are to be commended for the energetic way in which they are planning to meet this need in their Sunday Schools. It is the ambition of every individual who is today connected in any way with this association to make it a factor worth while to the Sunday School and the church. Bible Class athletics are to be made the purest and most attractive possible. The standard is to be raised to such an extent that those who are inclined to remain outside of the Sunday School for such advantages will be drawn in and those who are enticed to leave the Sunday School will be held. It must be remembered, however, that all athletes are not Christians much as we want them to be and hope to make them. The energy expended to win sometimes surpasses the readiness to regard the principle which is of most vital importance and the conduct manifest in some athletes at given times may not measure up to the standard of a saint who has been trained for years in the Christian service, but the colt must be broken before he can be driven and patience must be a virtue of those who seek to neutralize this new department of work for the extension of God's Kingdom. Prepare not to be found wanting when young men seek through your school or church to obtain athletic privileges in the Bible Class Athletic Association for they are not granted to any outside of the pale.

The following record gives some idea of the number of young men and women who were reached last year, placed under the obligation of pastor, superintendent, and Bible teacher, held in the Sunday School, restricted from Sunday competition and other vices which are indulged in by some of our young people.

We had enrolled in the organization last week 2,102 athletes, distributed in the various departments as follows:

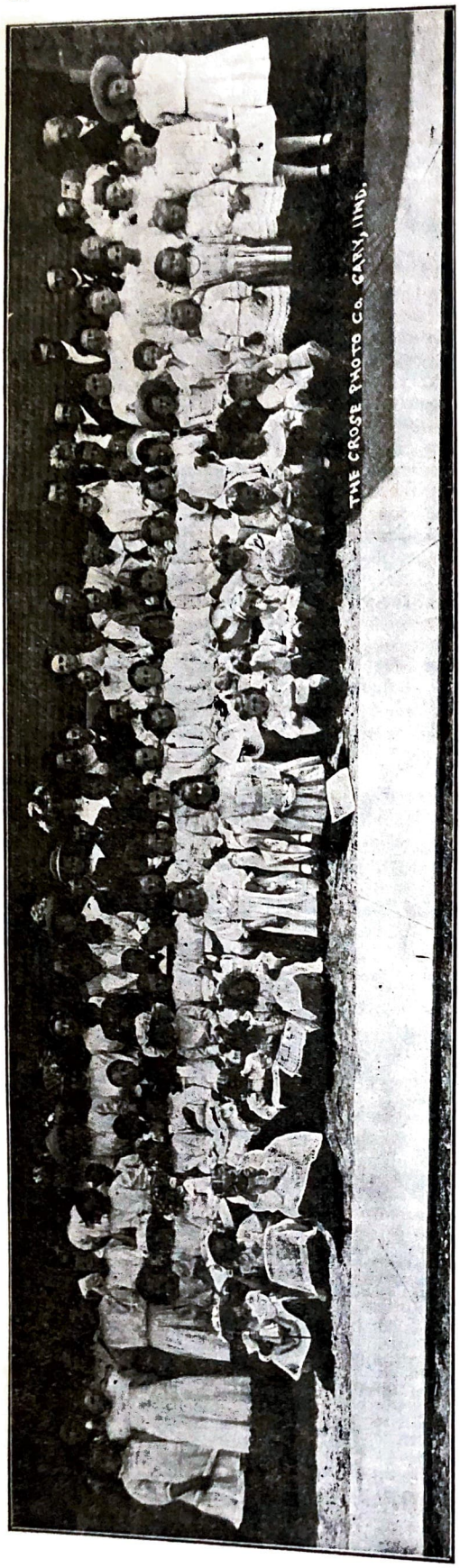
Baseball	1,174
Basketball	325
Indoor	215
Tennis	147
Track	135
Bowling	120

Our work is represented from the following denominations: 46 Methodist, 28 Presbyterian, 26 Baptist, 19 Congregational, 6 Christian, 6 Lutheran, 5 Unclassified, 3 Evangelical, 3 Mission, 2 Episcopalian schools, a total of 144 schools.

There were: 96 baseball teams, 42 basketball teams, 20 indoor ball teams, 16 bowling teams, 38 schools represented in track teams, 24 schools represented in tennis teams.

[Note.—The tremendous crowds gathering every week at the various parks and athletic fields throughout the city witnessing the contests between the Bible class baseball teams has attracted the attention of the multitudes this year as never before. In reading Mr. Hauck's article showing the great progress made by the Cook County Sunday School Association in its athletic section, it should be borne in mind that in addition to the twenty-three Presbyterian baseball teams in the Interdenominational league, the Presbyterian League enrolls fourteen additional teams of its own, and the Episcopalian Athletic Association a like number. Too much credit cannot be given to Mr. Hauck for his splendid leadership of this line of work, and the clean sportsman-like Christian basis on which the athletics are conducted.—Ed.]

Life is too short to waste in bewailing your hard case. Make the best of it and find out how much better it is than you thought.



A Representative Group of Gary People Without a Church Home.

GARY—THE CHURCH'S GREATEST PRESENT DAY OPPORTUNITY.

Written exclusively for the church papers published by the United Religious Press of Chicago. By Rev. Edgar Green, Pastor of the Westminster Presbyterian Church (Tolleston) Gary.

This photograph was taken at the request of the editor of these papers for the purpose of illustrating the pressing opportunities for religious work in this, the greatest city of modern times. It was taken in the shadow of the Beveridge High School. Few people realize just what Gary is and what it all means. Here is a place (which would be virtually a part of Chicago were it not for the Indiana-Illinois state line separating us) which was conceived, planned and brought into being in practically a single day by the great generals at the head of the United States Steel Corporation. Here will be a city of 100,000 people in comparatively a few months' time, and yet with all the planning and with all the growth, little or no regard has been paid to the religious oversight of these splendid people.

Our own little organization has been known for years as the Tolleston Presbyterian Church, but Tolleston is now a part of Gary and we are in the shadow of the great buildings being erected by the American Bridge Company and the American Tin Plate Company, employing more than 5,000 persons. Other large mills are being located nearby and within a year our opportunity and responsibility will be increased a thousand fold. Hundreds are coming to our district who are now employed in the original plant of the steel corporation which now has something like 8,000 men on its pay roll.

On the 10th of May we formally organized this as the Westminster Presbyterian Church, starting with thirty-seven adult members; sixteen came on confession of faith and the loyalty and devotion of these is remarkable. There are no wealthy people to help in caring for the spiritual needs and demands of the Gary people, and all the denominations who are at work are more or less similarly situated. Indiana people have done and are doing what they can, but this is virtually a Chicago task, and we are told at every turn to look to Chicago for aid. We are worshipping in a storeroom which has been repaired, but we have no assurance as to how long it can be occupied, as there is a demand for every building in Gary which is likely to become vacant. We have some lots which our people by great self-sacrifice will soon pay for and we have some offers of assistance from Indiana people, but are there not those in Chicago who will be appealed to by this opportunity to take a great city for Christ before it has become sinsick and crime-hardened?

A celebrated teacher once said that whenever he received a boy into his school without the deepest emotion, it was time for him to resign as master of that school. There is the raw material for saintship in every boy and girl, and there is also the possibility of development into a demon of wickedness. Which shall have the victory? What will you do to work up the raw material into saintship by God's help?

CHICAGO BAPTIST NEWS SECTION

AMONG THE CHURCHES.

Belden Avenue.—The church is planning to erect a fountain in front of the meeting-house in memory of Rev. H. H. Barbour during whose pastorate the present edifice was erected. It is planned to organize a company of "Boy Scouts" which is a revival and revision of the "Boys' Brigade." It is more athletic than military and more moral than belligerent. This church believes in advertising. They were the first to advertise in the elevated railway cars, and now have begun to advertise on the elevated platforms on boards six feet high by four feet wide. A brass band has recently been organized, and with the orchestra and choir are emphasizing the musical element of the services.

Second.—Dean Mathews supplied on May 29. Dr. J. S. Kirtley, formerly pastor at Elgin, First, and more recently at Duluth, Minn., has been engaged as a supply for eight weeks. Dr. Kirtley would be welcomed by many friends as a pastor in Chicago.

Covenant.—The church called a council of Chicago churches to advise as to ordaining Mr. Norman B. Henderson to the gospel ministry. Delegates were enrolled from seventeen churches. The statement of the candidate was clear, comprehensive and satisfactory to the council, which voted unanimously to advise the church to proceed with the ordination, which was held on Monday evening, June 20, Pastor Allen preaching the sermon. On June 26, A. R. E. Wyant, M. D., spoke in the morning on "Those Eyes of Yours," and in the evening on "The Worry Habit and Its Cure."

Immanuel.—Prof. William Evans, of Moody Bible Institute, a Congregationalist minister, is the permanent supply for the summer.

Lexington Avenue.—Dr. Anderson was the preacher at the University for two Sundays and also supplied at Lexington Avenue on June 5.

Hyde Park.—Mr. W. A. McKinney, chairman of the beneficence committee, is leading in a men's canvass, every member of the church. It is proposed to increase the offerings for foreign missions one-third. It is also proposed to pay $2,000 on the bonded indebtedness of the church.

Evanston.—Pastor Stifler is preaching a series of Sunday evening sermons on "The Tides of the Soul." The Delano Mission, under the superintendency of Mr. L. A. Trowbridge, will soon have its $10,000 building completed.

La Salle Avenue.—On May 22, Pastor Montague baptized four Persians in the presence of about 200 of their own countrymen. Rev. O. H. Alamshah has returned from Russia, and now leads a class of Persians in the Sunday-school and meets the Persian congregation at 2 p. m., in the church.

Bethany.—Acting pastor Reese baptized two on June 5.

Garfield Park.—The new meeting-house was dedicated on Sunday, June 19, at 3 o'clock. Dr. Ford, of Englewood, preached the sermon. Dr. Thomas, of Austin, spoke for the Baptist churches of the city, and Dr. Stewart brought greetings from other denominations.

Austin.—The annual business meeting shows everything moving prosperously. The debt of the building fund has been reduced to $2,200, but it was found necessary to increase this by $7,500 in order to make needed repairs. A new heating and ventilating plant will be installed, and a new and improved system of lighting. The roof will be repaired and the interior decorated, and the floors carpeted. A budget for church expenses amounting to $6,730 was adopted.

A church union consisting of eighteen Protestant churches of Austin has been formed. The purpose is to take such work as can best be accomplished by the combined efforts of the churches. Rev. A. H. Harnley, former pastor, was recently married to Miss Lulu Torrence, a member of this church.

Rogers Park.—In giving the hand of fellowship to Pastor Martin, Deacon Hardman recalled that he had performed the same service about eighteen years before when the late Rev. Charles Braithwaite became pastor, and in this connection observed the changefulness of Chicago suburbs, noting that there are only four of the present membership who were members then and only two who are regular attendants.

Epiphany Church.—The second anniversary of the founding of the church, Rev. Richard R. Riedel, pastor, occurred on Sunday, May 15. Rev. Frank L. Anderson preached the anniversary sermon in the morning. Rev. Carlton H. Snashall, a former pastor, spoke in the afternoon. Rev. J. F. Anderson, of the Methodist church, and Rev. Mr. Sutteliff, of the Presbyterian church, brought greetings from the neighboring churches. Rev. T. L. Ketman preached the sermon in the evening. Never in the history of the church has there been such enthusiasm as now and the need of a new building is becoming more and more a necessity. At the annual meeting of the church, reports from all departments of the church were received and the annual roll call took place. All was gratifying and the look forward is indeed a bright one. After the business meeting a well-rendered program was enjoyed.

Fourth.—The church observed its fifty-fourth anniversary with a banquet on June 14, also the beginning of the fourth year of the pastorate of Rev. C. A. Decker. Reports were made of the amounts raised in the campaign to clear off the mortgage on the church property.

South Chicago.—On June 3, Pastor William M. Hay tendered his resignation to take effect July 3.

Washington Park.—The annual business meeting showed losses in membership to be twenty-nine; gains twenty-three, of whom eight were by baptism. Enrollment of Sunday-school, 180; average attendance 108. The average attendance last year was 104. Sunday-school contributions, $387. Total church receipts, $1,464; benevolences, $285; present membership, 126. Pastor Kelley has made 817 calls during the year and has written 475 letters and postals. The church is rejoicing over the prospect of a new home of their own in the near future.

Pilgrim Temple.—The first annual fellowship supper and roll call was held on May 25. More than 200 were present and over $40 was netted

for the work. Pastor Dent has been preaching a series of sermons on "Unearthly Persons and Places," including "The Deceitful Devil," "The Horrible Hell," "The Perfect Paradise," "Our Heavenly Home."

Messiah.—Pastor Parsons has closed his work here and the church is saddened to have him depart.

Maplewood.—The missionary committee of the North Side B. Y. P. U. will conduct a week of special meetings in a tent beginning June 27. The Moody Band and the Boys' Brigade parade the street before each service.

Logan Square.—Prof. H. Gunderson of the Theological Seminary at Morgan Park, was sent as a delegate from the Norwegian Baptists in America to the fiftieth year jubilee of Baptists in Norway which was held in Christiana on June 22 to 27.

Humboldt Park.—The church extended a call to Rev. W. F. Taylor of Toledo, Ohio, to become their pastor.

First.—Rev. B. D. Thomas, D. D., of Toronto, Canada, will be the regular supply during Pastor De Blois' absence. It is hoped that thus the work will be carried on with the least interruption in the work of the church. The death of Deacon Ezra D. Neal is keenly felt throughout the membership.

Englewood.—Two members of the church were highly honored by the Northern Baptist Convention. Mr. W. G. Brimson, superintendent of the Sunday-school, was elected vice president of the convention, and Mr. Fred A. Wells was elected president of the Home Mission Society. Mr. Wells is also treasurer of the International Sunday-school Committee and he was elected treasurer of the World's Sunday-school convention recently held in Washington. Mr. Julius A. Johnson was elected president of the Chicago Baptist Association at its recent meeting.

Calvary.—The B. Y. P. U. are sending Pastor MaGill to the Saratoga B. Y. P. U. convention as their representative.

Berwyn.—The church raised for home expenses $8,110 during the past year, a trifle over $31 per member.

Auburn Park.—A meeting of great importance was recently held in our church. For some time a movement has been on foot to secure a lot in West Auburn with the view of starting a Sunday-school and preaching services in that rapidly growing section of our community. The directors of the Baptist Executive Council of this city have had the matter under advisement for some time, and last Monday night the New Fields Committee met with the members of this church to consider the proposition.

After two hours of earnest discussion, this church voted unanimously to coöperate with the Council in this proposed plan, and a lot will be secured at once and a suitable building erected at the earliest possible day.

The people of West Auburn and the community in general will watch with interest the progress of this new work. That there is an opportunity no one will question who has looked over the field, and the hearty support of the people of that neighborhood is assured. It may be of interest also to the readers of this paper to know, that there is in this city an organization known as the Coöperative Council, which is made up of representatives of the mission societies of the leading denominations. Its object is to pass upon proposals made by any denomination with reference to any new field, and at their last meeting it was voted to approve the efforts of the Baptists because of plans previously made. The other denominations have said to us: "You go in; if you don't, we will."

Fourth.—On July 16 the church and its friends will make an excursion trip to Milwaukee, and 50 cents of each dollar ticket will go to help liquidate the church mortgage.

Hyde Park.—In summing up the efforts of the every member canvass it was found that the majority gave cheerfully, but there were some who refused to pledge, and these non-givers, here as elsewhere may be roughly divided into three classes as follows:

1. Those who are indifferent, and who decide that their own needs and wants are more important than those of any "cause" or "missions."
2. Those who are struggling with a daily financial problem of their own, and who find it hard to make ends meet for themselves and their families, and who look with some feeling of envy and perhaps of bitterness upon those who seem to thrive and give without any serious sacrifice. These brethren and sisters when entering the church find themselves surrounded by well dressed and happy people and by elegant surroundings, imposing architecture, fine carpets and furnishings, and say to themselves, "Why should I emphasize and advertise my poverty by subscribing 5 cents a week?"

A third division might be said to have—would it be uncharitable to say a false pride?—but a certain feeling that they do not care to be classified with anything that looks cheap. They cannot give a large amount, therefore, they will not give anything.

Waukegan.—Following the recent revival, Pastor McGinnis baptized seventeen new converts on June 5. More than a score more will be welcomed into church fellowship. The pastor delivered the baccalaureate sermon before the Northwestern Military Academy in camp at Lake Geneva on June 5; the commencement address before the Waukegan Conservatory of Music on June 16, and preached the baccalaureate sermon before the Waukegan high school on June 19.

First.—Dr. and Mrs. De Blois have been attending the Edinburgh Conference on Missions, after which they will make a tour of the continent, among other places visiting Oberammergau and the Passion Play.

LaGrange.—Rev. Thomas Stephenson has taken up the work of general missionary for Montana. During the three and one half years of his pastorate, over $2,000 was raised for improvements, including a pipe organ. He has been "a live wire" in the community. Mrs. Stephenson organized a strong Junior department in the Sunday-school, and has been active in every good work. At a farewell reception the church gave them a shower of silver spoons and forks.

BAPTIST EXECUTIVE COUNCIL.

On Friday evening, June 24, the Board of Directors and Council met together at the Lincoln Inn, 157 La Salle street. A great deal of business was transacted; in fact, it was one of the most important meetings ever held by the Council. Definite problems were grappled with and definite responsibility assumed.

Washington Park.

On March 25 the Board of Directors decided that the chapel at Washington Park should cost approximately $12,000; that the church should raise $2,500 by the time the building is completed; that the Home Mission Society and Executive Council should give $3,500; that the remaining $6,000 indebtedness should be assumed by the church; that the Council should pay the interest for three years on $3,000 of this indebtedness, and that the rear part of the lot should not be sold. This proposition was agreed to on the part of the representatives of the church. The local building committee co-operated with the church edifice committee of the Executive Council in working out the plans for the chapel. Very satisfactory plans were drawn by the architect and bids were called for. It was found that the building could not be erected for less than $17,000, not including furnishings and architect's fee. These plans could be cut down, however, so as to keep the building itself within $15,000. Including furnishings and architect's fee, such a building would cost over $16,000, however. The executive committee of the church had a meeting in May and passed a resolution to the effect that it was the sense of their committee that the present plans submitted by the architect should, in the main, be carried out. Such a building would be adequate to the immediate demands of the field. Any smaller building would not be fitted for the kind of work the field demands. The committee therefore suggested that the plans should be modified so as to keep the expenditure, apart from the furnishings and architect's fee, within $15,000, and that the rear lot should be sold and applied on the cost of the building. The executive committee of the church met with the executive committee of the Board of Directors at the Second Baptist church on Friday evening, June 3, and discussed the matter. It was then decided to hold a meeting of the Board of Directors with the church itself in its rooms at 5501 Prairie avenue. The directors consequently met on Friday evening, June 10, with the church. Inasmuch as there was no quorum present no final action could be taken. The church expressed itself as being of the opinion that no essential change should be made in the plans submitted by the architect. The whole matter was referred to the next meeting of the Council, June 24. The matter was fully discussed at that meeting. Differences of opinion were manifest. Some people thought that the present plans should be carried out and the lots be sold. Others felt that the chapel should not cost more than $12,000 approximately. Many felt that the church would assume too heavy a responsibility and such indebtedness would be a hindrance to the work. There was a difference of opinion in regard to the sale of the lots. Some believed that the lots should be sold. These who were of the opinion that not less than $15,000 should be put into the building believed that the lots should be sold. Some of those who believed that not more than $12,000 should be put into the building, believed that the lots should not be sold and others that they should. A compromise was suggested by Rev. W. E. Chalmers, of Morgan Park, to the effect that the building should cost approximately $12,000 and that the lots should be sold. After considerable discussion this suggestion was adopted by vote. Therefore the Washington Park problem is settled as far as the Executive Council is concerned. Of course, the sale of the lots is dependent upon the consent of the Baptist Home Mission Society of New York. The building committee of the church and the church edifice committee of the Council will co-operate in working out plans with the architect so as to keep the expenditure approximately at $12,000.

West Auburn Park.

In the vicinity of Seventy-ninth and Halsted streets an opportunity has presented itself to the Baptists and other denominations. Our own Baptist church is located east of the Rock Island tracks, in not a favorable location. The greater percentage of the membership of the church and Sunday-school is west of the Rock Island tracks. In this section, known as West Auburn, there is no church and no Sunday-school. Fine homes have been springing up during the last years. The attention of the Council was called to this field some time ago. The new fields committee was authorized to go ahead and investigate and report back to the Council. The report was favorable and most enthusiastic. It was also brought before the Co-operative Council on City Missions, which decided that the Baptists should go into that field. The Methodists, however, had been looking over the same field. There was a difference of opinion, but the Co-operative Council decided that the Baptists should go in and that as far as the Methodists were concerned their location should be decided on in co-operation with the superintendent of the Executive Council. Unfortunately, the motion which prevailed at the Co-operative Council was not very specific. The Superintendent of the Methodist City Mission Society had one interpretation and the Superintendent of the Baptist Executive Council another. The Superintendent of the Executive Council understood the action of the Co-operative Council to mean that the Baptists should go in there and begin work as soon as possible, and that the Methodists whenever they are ready the location of their work should be considered in co-operation with the Superintendent of the Executive Council. The Superintendent of the Methodist City Mission Society understood the action of the Co-operative Council to mean that the Methodists might go in there immediately and do work, but as far as a permanent location for their work, this should be considered in co-operation with the Baptists. It was a question for a time what to do under the circumstances. The matter was referred back to the Auburn Park Baptist church committee which felt that we should purchase the lots on which an option had been secured, but not to begin active operations at once. The Methodists, perhaps, will rent a store. That is seemingly their present plan. Then the report of the committee of the Auburn Park church was referred to the committee on new fields of the Council. This committee also felt that the Baptists should retain their option and purchase the lots. A report was brought before the Executive Council on June 24 and the Council voted to purchase the lot on the northwest corner of Morgan and Seventy-eighth street. (This is a lot 40 feet wide and 125 feet deep.) provided the Auburn Park Baptist church will take the lot next to it on the north, which has a frontage of 40 feet. There is no doubt but the Baptists have a great opportunity in that field, and the permanent location of the Methodist work will be decided on in co-operation with the representatives of the Baptist Executive Council. This is agreeable to the Superintendent of the Methodist City Mission Society, who says that he will stand by that agreement, for, in his opinion, that was the essence of the action taken by the Co-operative Council. This difficulty has been settled harmoniously and in a true Christian spirit. This move will give the Auburn Park church a splendid opportunity for the future. If the Baptists did not seize this opportunity in this growing field to the west of the present church the Auburn Park Baptist church would be very seriously hampered for the future.

Blue Island.

The Blue Island mission is one of the most hopeful missions in our Baptist work in Chicago. There are a little more than fifty Baptists in that suburb. They have struggled heroically. They went ahead, believing that God intended that the Baptists should have a building for their work. They did their very best before they appealed for outside assistance. This mission is a part of the Morgan Park Baptist church. This church has been generous by advice, personal service, and in contribution of money. The mission needs $3,000 in order to get the building in first-class shape for the cold weather. The Executive Council voted to finance the $3,000 and pay the interest on the $3,000 for three years. The Baptists of Chicago ought to get acquainted with this splendid mission and with these people, who have done so heroically.

Finance.

The Executive Council discussed the matter of finance. The churches are not, as a rule, responding to the demands of the Council. The officers feel that the churches should take the budget and apportionments seriously, recognizing the fact that they have assumed a definite responsibility. Action was taken by the delegates last November to raise not less than $10,000 during the fiscal year ending September 30, 1910. Many churches have not contributed a dollar to the general work of the Council and a large number have not seemingly assumed the responsibility which the delegates voted. The superintendent has discovered that last year, which was one of the very best, if not the best year in the history of city missions, the Baptists of Chicago gave $.341 per capita for city missions. The budget adopted last November would call for just about $.50 per capita, so it is evident that it is not any radical advance. If the Baptists raise $10,000 or $11,000 for current expenses and $10,000 for church extension on the $50,000 policy, it will not amount to more than $1.00 per capita. This is not a very large sum. We sometimes wonder whether the Baptists of Chicago consider that to be a tremendous responsibility. The Baptists of Cleveland are raising more than $1.00 per capita. The same is true of

Buffalo and of other cities in America. In no great city of America are the Baptists paying as little for city missions as in the city of Chicago. The future of our Baptist work in Chicago will depend upon our vision of the opportunities presenting themselves today. Tomorrow they will be gone. We have an organization that is second to none in the United States. We have a business-like policy in finance. The denomination speaks through the delegates. The Council will do great things if the denomination will contribute generously to its activities. Let the churches meet their responsibility and the great work of our denomination will be done.

FRANK L. ANDERSON,
Superintendent.

OLD PEOPLE'S HOME.

A "Lawn Fete" for the benefit of the Old People's Home of Maywood, arranged by the ladies' auxiliary board, will be held on the Yacht Club grounds at Lake Geneva, Friday and Saturday, July 29 and 30. In order that the bazaar may be a financial success, every woman is urged to make some contribution, handkerchiefs, towels, bags, aprons or any pretty, fancy article. These may be delivered at any time to the representative of their church, or to C. H. Knights & Co., third floor Columbus Memorial Building, State and Washington streets.

BAPTIST MEN'S BANQUET AND BUDGET.

The Standard somewhat as follows reported an enthusiastic and what may be considered prophetic meeting of Baptist men, held at Lincoln Inn, Chicago, on the evening of May 31, when between 300 and 400 men met to consider questions of denominational interest, especially those with reference to the unified budget. Dean Shailer Mathews presided and prefaced his introduction of speakers by saying that "This is the greatest gathering of Baptist men and a gathering of the greatest Baptist men that has probably ever been held in Chicago."

It was unanimously voted that, as representatives of the Baptist churches of Chicago and vicinity, the men there gathered recommended to the churches of Chicago that they attempt to raise at least one-third more for the budget this year than last, or $80,000 instead of $60,000; that each church appoint a missionary committee which shall undertake an every-member canvass; that the churches seek to get the whole amount of the apportionment pledged before June 12.

BAPTIST CHURCH.

The annual meeting of the corporation of the Baptist Old People's Home was held in the Belden Avenue Baptist Church on Tuesday evening, June 21, with delegates present from twelve churches. The corporation has now completed three full years of existence. The first year was a year of foundations when a site for a home was acquired. The second year was a year of realization in the remodelling and fitting up of a cottage so that the home became a tangible institution.

The need for such a home has more than been justified by the experience of this past year of the operation of the home. During the year the secretary has been in correspondence with more than forty persons from ten states who were desirous of entering a Baptist Old People's Home.

The past year has brought the beginning of a much needed endowment. Out of a deep and abiding interest in this work, Mrs. C. W. McLaury, some time since, offered to duplicate the gifts of $1,000 for endowment purposes until her gifts equaled $5,000. Due to the efforts of Mrs. Philo R. King and her friends, one of these $1,000 amounts has been met and there is now an endowment of $2,000. And while official announcement can not now be made, it is expected that soon the amount will be doubled and the endowment be $4,000.

The success of the past year has made the project of the enlargement of the capacity of the home an absolute necessity. The corporation authorized the directors to adopt and publish plans for such enlargement.

With the hearty support of all our Baptist people we can carry on an old people's work on a scale commensurate with the need, and the time will soon come when the admission fee may be materially reduced.

D. T. Magill, Secretary.
3941 Michigan Avenue.

CHICAGO BAPTIST ASSOCIATION.

An excellent report of the Association meetings was given in The Standard of June 11, and some notes from it are here given which are worthy of special emphasis.

Dean Shailer Mathews delivered the moderator's annual address. It was a series of informal comments upon conditions observable in the association. He pointed out how unsatisfactory are associational statistics in telling the whole truth, even when compiled by such an expert as the present clerk of the association. The beneficence of the association, notwithstanding a notable increase in contributions to the denominational societies, shows an apparent falling off in giving. Much of this loss is because a year ago large gifts were made to the Training School building. There is a lack of uniformity in the dates when statistics are collected. The churches' fiscal year ought to end when the missionary year ends—April 1. Our Baptist institutions ought to be supported—or surrendered. Most noticeable of any feature of the year has been the spirit of solidarity which has characterized the denomination. A new pride in our denominational affiliations is observable.

In discussing the state of religion in the churches, Mr. A. T. Bacon asked, "What Can We Learn from Statistics?" He showed that it required twenty-three Chicago Baptists, last year, to bring one person to Christ. The large number of exclusions and erasures was commented upon. Strangely enough, during six years, the association has suffered a net loss of nearly 1,200 in the receiving and granting of letters. Effort should be made to stop such a leak in a city growing so rapidly as Chicago.

New officers for the coming year were elected as follows: Moderator, Julius A. Johnson; vice moderator, John Nuveen; clerk, Rev. W. S. Abernethy; treasurer, J. F. Obrien. Rev. E. W. Hicks reported on obituaries. There were 188 deaths during the year. Twenty-one churches reported no deaths. The association voted to meet next year with the Lexington Ave. Church, Rev. J. M. Stifler to be the preacher, with Rev. Ingram E. Bill alternate.

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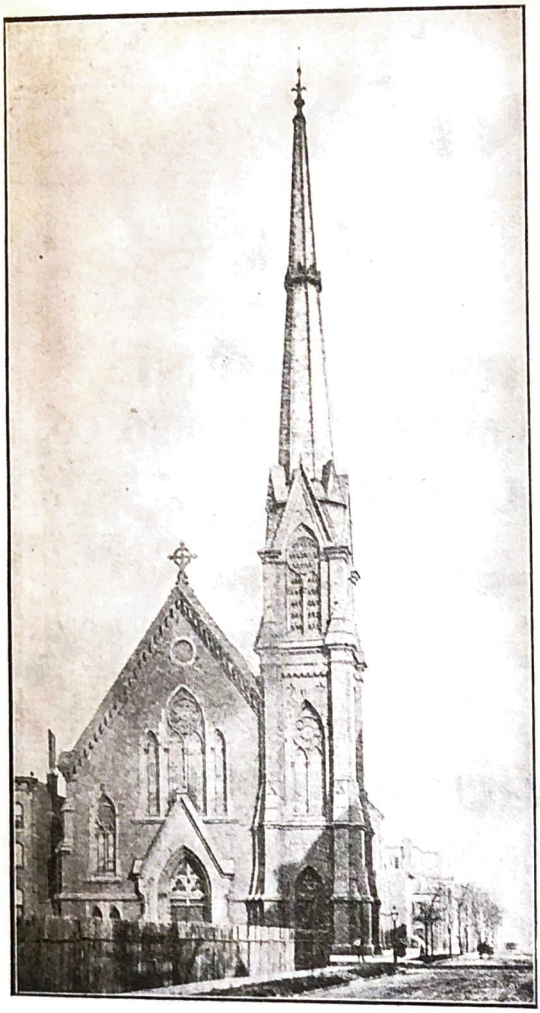


THE FIRST PRESBYTERIAN CHURCH.

THE FIRST PRESBYTERIAN CHURCH.

By Philo A. Otis.

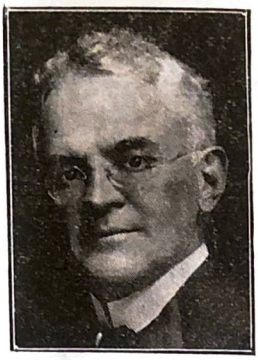
Written exclusively for the church papers published by the United Religious Press of Chicago.

[Note.—No single church in the West has had more to do with the moral and religious development of the country than has the old First Presbyterian Church. The resignation of the eighth minister of that church, Rev. John Archibald Morison, D. D., and his going on July 3, prompted the request that Mr. Otis write a sketch of the church. This he very reluctantly did, but there is no one who has had more to do, through all the years, with every activity of the First Presbyterian Church than has Mr. Otis. His remarkable interest in the development of the church music has attracted attention throughout the whole land, and under his leadership the First Presbyterian Church has always been in the forefront in its musical ministry. We are glad to present his portrait herewith.—Ed.]

Chicago's Pioneer Religious Organization.

Little remains today of early Chicago. While Fort Dearborn lasted, it was the connecting link between us, the Indians and the wilderness. The block-house held out until 1857 and then it had to go; the other historic buildings, which had withstood the crusade for public improvement and extension of business, were consumed in the great fire of 1871. It is well to remember that!

(1) Fort Dearborn was built by our government to protect trading interests of the



PHILO A. OTIS.

DR. J. A. MORISON.

Northwest and to keep the British off the Great Lakes;

(2) The first Fort Dearborn was built in 1803 by Captain John Whistler, the grandfather of the famous painter, James M. Whistler. This fort was destroyed in the massacre of 1812, but was rebuilt in 1816;

(3) Rev. Jeremiah Porter arrived at the fort on May 12, 1833, and began his duties as Chaplain. One week later, Sunday, May 19th, he conducted the first religious service in the history of the church in the carpenter shop of the fort. June 26th the First Church was formally organized with a membership of twenty-six, of whom sixteen were soldiers and ten were settlers. Amid these military surroundings a church was founded which has survived time, fire and the encroachment of trade. A few of the important events in the life of the society may now be noted in their chronological order:

1834, January 4, the first meeting house in Chicago, a frame structure forty feet long and twenty-five feet wide, called by the settlers "The Lord's House," was dedicated by Dr. Porter. It stood out in the open field without any fence around it, on what is now the alley of a lot at the southwest corner of Lake and Clark streets. In 1836-7 this building was removed to the corner of Clark street and the alley now known as Calhoun Place.

1837, July 1st, installation of Rev. John Blatchford, D. D., first minister.

1849. In September of this year a new church edifice on the southwest corner of Clark and Washington streets, known as the "Brick Church" was dedicated. Rev. Flavel Bascom, D. D., the pastor at this time, resigned in December of this year.

1850, October 7, installation of Rev. Harvey Curtis, D. D., third minister.

1857, October 16, dedication of the new church on Wabash avenue and Congress street.

1859, June 17, installation of Rev. Zephaniah Moore Humphrey, D. D., fourth minister.

1868, November 10, installation of Rev. Arthur Mitchell, D. D., fifth minister.

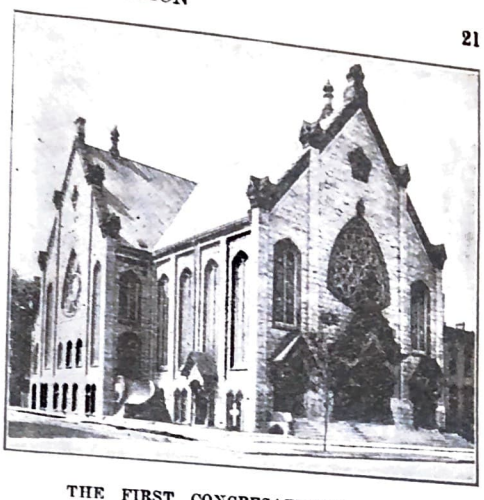
1871, October 8, the Wabash avenue edifice was destroyed in the great fire and the union was brought about between the First Presbyterian and the Calvary Presbyterian Churches. The latter society, organized in 1859, had just commenced the erection of a new building (1870) which in April, 1872, became the home of the united churches.

1874. A notable event in the history of

(Continued on Page 22—Middle of Column.)

DR. W. A. BARTLETT.

A. B. MEAD.



THE FIRST CONGREGATIONAL CHURCH.

FIRST CONGREGATIONAL CHURCH OF CHICAGO.

By A. B. Mead.

Written exclusively for the church papers published by the United Religious Press of Chicago.

[Note.—Few churches obtained their start in the peculiar way that the First Congregational Church of Chicago did. The acceptance by Rev. W. A. Bartlett, D. D., of the call to the Congregational church of Hartford, Conn., leaves this great dynamo of power leaderless, yet its history and the spirit of the people are such that the work will go on and new victories will be won. We are fortunate in being able to present the historic sketch of this church written by Mr. A. B. Mead, one of the early members of the church, and one who has consistently and unselfishly served the kingdom through this society unceasingly through all the years. His part in Chicago's business life, as the head of the firm of Mead & Co., has given him prominence in commercial life, and his place of leadership in religious work has been unquestioned for many years.—Ed.]

A Society Born of Convictions.

The First Congregational Church had its origin in intense convictions regarding the sin of slavery and unable to accept the action of the General Assembly upon this subject, forty-eight of the members of the Third Presbyterian Church under the leadership of Philo Carpenter withdrew from that society and organized themselves into the First Congregational Church in May, 1851, and its first house of worship was a small wooden chapel on Union street, between Washington and Randolph. Its first pastor was Rev. G. W. Perkins, under whose leadership the organization had a remarkable growth and the substantial stone edifice on the corner of Washington and Green streets was erected. After the death of Mr. Perkins in 1856, Dr. W. W. Patton became pastor in 1857. His fearless utterances on the subject of slavery gave the church a national reputation and brought rapid and substantial growth, so they were compelled to build the present spacious house of worship on the corner of Washington and Ann streets, which was dedicated in 1870. Dr. Patton was succeeded by Rev E. P. Goodwin, D. D., who was installed January 10, 1868. He resigned July 1, 1900, and was succeeded by Rev. W. A. Bartlett, D. D., on November 3, 1901. During this period the church has had under its care three branches which have developed into self-supporting churches, viz: the Warren Avenue, the Covenant and Grace Churches. The church has remained loyal to the principles of its organization, loyal to the evangelistic spirit of the Gospel and no uncertain sound regarding the Bible has ever issued from its pulpit. Calvin himself would feel at home could he stand upon its platform, and none the less has it been alive to the needs of the city regarding civic righteousness and a leader in every good cause to promote temperance, uphold law and order, especially regarding Sabbath observance and the open saloon.

During these sixty years the church parish has undergone a radical change owing to the moving of its members to other localities and the incrowding of business, so that when Dr. Bartlett assumed the pastorate he faced the unsolved problem of "the downtown city church," instead of homes, a transient boarding house community which largely preferred the Sunday newspaper to sermons, and a game of baseball to church attendance, and to the solving of this problem Dr. Bartlett has for almost nine years devoted himself with untiring energy and consecrated effort. While in fullest sympathy with the traditions of the church, he has introduced new methods of work varied according to the new conditions which have constantly arisen, no "cut and dried" plan has been followed but when one plan seemed likely to fail he promptly discarded it for another so that the present efficient organizations are the result, a natural development from the beginning as the work progressed, so that now there are about twenty different organizations through which the work is being carried on. Dr. Bartlett is a musician and a composer of high order. Mr. H. Augustine Smith, the director of the music, has found in him a sympathetic co-laborer and as a result the choirs of the First Church now occupy a notable place in the church annals of the city. The Choral Union was organized in 1851, and among its leaders and organists are such names as P. P. Bliss, M. L. Bartlett, Clarence Eddy and W. L. Tomlins and last, but not by any means the least, H. Augustine Smith, who by his untiring and enthusiastic devotion has developed among the young people of the Sunday School a love of music which brings them to the frequent rehearsals and makes the service of song a veritable service of worship. Every service is opened by prayer by the leader and fully seventy-

five per cent of the 120 persons composing the four choirs are members of the church, and its out-door services have had for its object the bringing of the evangelistic appeal to non church goers. The evening service is a great problem. In order to meet it Dr. Bartlett called the men of the church together in 1900 and the Men's League was formed, its special purpose being to secure attendance at the evening service, not only by pledges of personal attendance, but in inviting others to come. The result was most satisfactory and the evening audiences frequently exceeded those of the morning. Then a similar society was formed of the young ladies under the name of "Pastor's Assistants," and has proved highly successful both in numbers and in the work assigned to them. Of course, there are the other regular societies, such as the Ladies' Benevolent Society, Missionary Societies for the older members, and for the young ladies, the Christian Endeavor, both senior, intermediate and junior, the Sunday School and other societies and clubs, some of them of an industrial nature, so while it is not an institutional church as the term is commonly used. Yet nearly every evening in the week the church is opened for the various meetings, so that it is filling in a large measure the needs of the community in providing a home for the homeless, a center of love and help and comfort to those who need a loving, helpful word. It is no reflection on the past record to say that the work of the present, though differing in form, is fully equal to any period in the history of the church, and the credit for which under God is due Dr. Bartlett in his consecrated decotion to the work of the Master and self-forgetful labors in the ever-increasing opportunities opening up before him, and it is one of the inscrutible mysteries of Providence that he should feel that the Lord has called him to leave this great and successful work for another field of labor.

FIRST PRESBYTERIAN CHURCH.

(Continued from page 20.)

Presbyterianism occurred in May of this year, the trial of Rev. David Swing, pastor of the Fourth Presbyterian Church in Chicago, on charges of heresy preferred by Rev. Francis L. Patton, D. D., then professor in the McCormick Theological Seminary. The trial of Professor Swing in the lecture room of the First Church, before the Chicago Presbytery, Rev. Arthur Mitchell being moderator. The outcome of the trial was a great victory for Professor Swing, the verdict being almost unanimous in his favor. But it was unfortunate for Presbyterian interests in Chicago. Professor Swing withdrew from the Fourth Church and organized a new society, known as Central Church, which met in Central Music Hall, and now continued by the Rev. Frank W. Gunsaulus.

1883, June 24, celebration of the Fiftieth Anniversary, with historical sermon by Rev John H. Barrows, D. D., sixth minister.

1897, October 20, installation of Rev. William John Chichester, D. D., seventh minister.

1904, April 3, Easter Day. Rev. John Archibald Morison, D. D., eighth minister, began his ministry.

1908, December 6, Diamond Jubilee. Celebration of Seventy-fifth Anniversary, with historical sermon by Dr. Morison. Commencement of an Endowment Fund.

For the past twenty-five years the First Church has given particular attention to its music. A number of eminent organists have been associated with its choir: A. W. Dohn, (1857), Horace G. Bird, (1867), C. A. Havens, (1875), Clarence Eddy, (1879-1895), Charles D. Irwin, (1895-6), and Mr. Francis S. Moore, the present organist from 1896. With the coming of Dr. Morison to Chicago, renewed interest was given to the music. During the past four winters the musical services have taken on an unusual character. A choir of ten voices accompanied by the harp and organ and other instruments, under the direction of Mr. Philo A. Otis, choir master, has taken part in every Sunday morning service.

Is this all that can be said of this historic church? Have its seventy-five years of continued religious work in this community done nothing but accumulate a record of dates and notable events? The life of the First Church has run parallel with the strenuous life of this great city. Among its members will be found the names of men and women who have stood foremost in all that pertains to the improvement of the civic, educational, commercial and religious life of Chicago. In addition to providing a generous support for its own congregational expenses, the society has contributed during its seventy-five years of life more than two millions of dollars for mission, educational and benevolent purposes.

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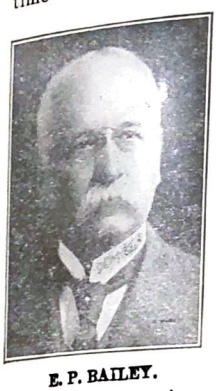
CHICAGO LAYMEN REORGANIZE FOR PERMANENT MISSIONARY EFFORT.

BY A STAFF CORRESPONDENT.

Written exclusively for the church papers published by the United Religious Press of Chicago.

Following the understanding reached at the time Mr. Henry P. Crowell was prevailed upon to temporarily act as Chairman of the Chicago Committee of the Laymen's Missionary Movement, he was relieved of this responsibility at a meeting of the Executive Committee held on Wednesday, June 22. At the same time, Mr. Edward. P. Bailey, an Episcopalian, President of the Young Men's Christian Association of Chicago, was elected President, Mr. L. P. Moore, President of the Presbyterian Brotherhood of Chicago, was elected Vice President. Mr. David R. Forgan was re-elected Treasurer.



E. P. BAILEY.

The movement is to be congratulated upon having such a corps of men to lead in the effort to make this the most noteworthy year in the history of Chicago, and under the direction of Mr. Bailey, whose leadership of the Young Men's Christian Association of Chicago has been marked with such signal success, forecasts a year of great accomplishments for the Laymen's Movement. The permanent headquarters are located at rooms 405-407 Rand McNally Building, 160 Adams street, where Mr. F. J. Michel, the Executive Secretary, will be located this year.

CHICAGO TO HAVE A KESWICK CONFERENCE.

Once again The Moody Bible Institute of our city has planned a religious conference of great interest and importance. This month it is to be on the order of the Keswick Conference and any one who is familiar with that famous gathering will look forward with great eagerness to July 26 on which date the meetings will open in the Moody Church and continue for four days.

Rev. J. Stuart Holden, of Portman Square, London, and Rev. D. J. Findlay of St. George's Cross, Glasgow, two of the speakers at the Keswick Bible Conference have been secured as leaders in the Chicago Conference. In connection with Dean James M. Gray, of the Institute, these gentlemen will conduct a conference for prayer and the deepening of the Spiritual life.

Three public sessions each day are planned and while it is not expected that there will be great crowds it is confidently believed this conference will prove of unusual service to pastors, evangelists, returned missionaries, theological students and other Christian workers who are seeking a truer knowledge of God in His word, a rich experience of Christ, and especially power for an overcoming life. All such will be heartily welcomed and there will be no cost, for connected with attending the meetings, an earnest effort will be made to provide board and lodging at a nominal cost for any who may come from a distance and notify the Institute in advance at 153 Institute Place.

This year the Institute has arranged a program of rare interest covering virtually the entire warmer period. Dr. C. I. Scofield, President Moorehead, President Summerbell, Prof. G. Frederick Wright and Marion Lawrance are among the best known of those who are to speak. A complete outline of the summer plans will be mailed on application.

PERSONALLY CONDUCTED.

Worry is one of the greatest hindrances in the way of our enjoyment. But it is unreasonable for the Christian to worry. The personally-conducted tourist in Europe realizes that nearly every excuse for worry is taken away by his guide. Our Guide has taken us into his keeping for the journey of life. Worry is a reflection on his competency for the work he has undertaken and the trustworthiness of the promise, "Thou wilt keep him in perfect peace whose mind is stayed on thee."

Being in Christ, it is safe to forget the past; it is possible to be sure of the future; it is possible to be diligent in the present.—A. Maclaren.

THERE is no excuse for permitting money to remain idle when it can be put to work earning 3 per cent per annum by merely depositing it in this bank.

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CHICAGO TEMPERANCE SECTION

GRACE E. LEVIN, EDITOR.

Young People's Christian Temperance Union Headquarters,
1104 The Temple, Chicago.

MARY F. BALCOMB, General Secretary.

CHICAGO LOCAL OPTION CAMPAIGN COMMITTEE.

For use in every fight against the liquor trafic we need a "Temperance Census" of the city of Chicago. The coming legislative fight and local option campaign make it imperative that this information be gathered during the summer—July and August. Such work has never been done before, and for lack of it, all efforts against the saloon have been sorely handicapped. Will not every voter reading this who has not already filled out a "Census Card" help the work along by filling out the blank given below and by mailing same to this office, 301 Security Building. Also, if any can help in taking the census, kindly fill out the "Worker's Enrollment Card," mailing same to headquarters, and we will immediately assign you territory in your vicinity.

Such work as this will keep us from repeating the failures of last spring. Will you not help us commence right now the work that will file a petition next spring absolutely proof against any unscrupulous attacks that Levy Mayer and his crowd have the cunning and skill to make?

Worker's Enrollment Card.

I hereby agree to be responsible for canvassing all the voters residing in one city block, all the way around. This work is to be done under the direction of the Anti-Saloon League in the campaign to preserve and strengthen the Local Option Laws, and to make Chicago Anti-Saloon Territory in Spring of 1911.

Ward..... Name .....
Precinct ..... Address.....
Remarks .....
Business Phone No.....
Home Phone No. .....

YOUNG PEOPLE'S CIVIC LEAGUE.

[Applied Christian Citizenship for the overthrow of the Liquor Traffic in this Generation.]

The boat ride is past. It was a great success. Few will forget the ceremony that changed our name from Young People's Christian Temperance Union to Young People's Civic League. We have had our day of good cheer and pleasure, now for work.

Copy of a Letter to the Young People.

Dear Young People:

To whom else do we turn but to the young people when we wish work done? For use in the legislative fight and the local option campaign we need a temperance census of the city such as indicated on the enclosed card. May we not depend upon you and your Bible Class or Young People's Society to do their part? We must not fail as we did last spring, it disheartens our people, and the saloons keep on running night and day, seven days in the week. Whatever we do we must do well, else the cause that we so much love will be made an object of ridicule, while the movement against the saloon should be one of dignity and power.

The work must be done in a thorough, systematic way. To insure no duplicating and the covering of all territory, the precincts are being assigned entirely from headquarters. If the territory given you is inconvenient, will you kindly let us know immediately, stating your preference, and we will rearrange?

The census should be taken from house to house. Probably by dividing the work among your members, no one person will need to canvass more than a block.

One Men's Bible Class is almost ready to volunteer the canvassing of their entire ward.

Will you kindly bring this matter before your organization and see if they will not take hold of it? The weather is warm and it will continue so. It is almost harder to work now than in the dead of winter. But, it is the privilege of the Lord's workers to know neither times nor seasons, but always to be ready to say, "Here am I, send me."

This information will be invaluable in any effort against the saloon. It is the pioneer work. I am sure you will not fail us. Can you do more than the work assigned? We will need much outside help in the River Wards. Talk the matter over with your pastor and see what you can do. If you would care to have some

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one come to explain the work more fully, we will be glad to send a speaker at any time.

Awaiting your reply, I am sincerely yours in the fight, Mary F. Balcomb, Gen. Secy.

COOK COUNTY WOMAN'S CHRISTIAN TEMPERANCE UNION.

Mrs. Emily M. Hill, President.

The membership contest for 1,000 new members in 1910 is progressing at an encouraging rate. The reason for obtaining new members is, that more women may become educated on the great problem of The Temperance Reform and the method for the destruction of the organized liquor traffic. A majority (the larger the better) of men, women and children must become interested in the temperance cause before victory will perch upon our banners.

A new membership song has been prepared by Miss Carrie E. Koch to aid the work and workers, entitled,

Thousands Beneath Old Glory.

In the land of brave and free,
And in lands beyond the sea,
A war for children, home and school we're raging;
A stainless flag unfurled,
By the "hand that rules the world,"
Leads to victory where a dreadful plague is raging.

We'll strike a mighty blow,
When against this cunning foe
One thousand hearts join ours in supplication.
One thousand minds agreed,
On our country's greatest need,
Add one thousand earnest pleas for legislation.

Put on the bow of white,
Let it gleam through darkest night
And fill your souls with love for One Most Holy.
Come pledge with us, to do
Work that's noble, grand and true,
Scatter blessings to the rich and to the lowly.

Oh, voter who today, asks the question, will it pay,
To vote saloon from out our state and nation?
Obtain a clearer view;
Get the situation true;
Fair Columbia calls for men of education.

Chorus:

Hundreds 'tis true, join the W. C. T. U.
Thousands—the theme of our story;
Come stand for "God, for our home and native land"
While above, in the sunlight, waves Old Glory.

CATHOLIC TOTAL ABSTINENCE UNION.

Alma H. O'Connor.

The C. T. A. U. of Illinois has made much progress during the past year. In each parish throughout the state something has been done to make total abstinence better understood and more popular.

W. J. Bryan's views on the temperance question were published in the June C. T. A. Advocate, which has a wide circulation reaching from Alaska to the Philippines.

The State Convention hld in Joliet, June 26, was of great interest. Rev. Fathers MacNamee and Dunne of Joliet have accomplished much during the year; four most flourishing societies exist in Joliet.

The 40th National Convention to be held in Boston, August 9, 10, 11 and 12, will be a historical affair. Most Rev. Archbishop O'Connell is taking a personal interest and the National Secretary, Mr. Shay, is doing everything possible to make it worth while for people to come from afar to Boston. The Teachers' Convention preceding the Temperance Convention is most fitting. Education is the best friend of temperance. The "President's Special," which leaves Chicago, August 7, will be worthy of the cause and an appreciation of the great and wise work accomplished in the past year by Rev. P. J. O'Callaghan, C. S. P., a true follower of St. Paul as well as follower of St. John the Baptist.

CHRISTIAN JOY.

In our fear we sometimes fail to feel the exultant joy we should feel over the wonderful transformation of human society that the religion of Jesus Christ is producing. The world is better, happier, more joyous because Jesus lived and offered himself a sacrifice for sin. There is still much evil in the world and there is much of unhappiness resultant from sin, but the note of joy sounds ever loud and clear as men appreciate more and more the amazing love of Jesus and his strong power to save.

Chicago Christian Industrial League

Motto: "A United Church to Meet a City's Need"

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STATE CHRISTIAN ENDEAVOR CONVENTION.

Representatives from 1,200 Societies Will Meet in Waukegan, July 13 to 17, 1910.

The twentieth convention of the Illinois Christian Endeavor Union, comprising 1,200 societies, with a total membership of 30,000, representing all the evangelical denominations, will be held in Waukegan, Ill., July 13 to 17. From present indications, the officials in charge of the registration anticipate one of the largest conventions held by the State Union.

The general theme for the convention is "The Truth," and will cover every form of Christian activity. The legislative situation will receive special attention through the initiative of the Christian Citizenship Department.

Among the speakers are those whose names are world-renowned—particularly the founder and world's president, Rev. Francis E. Clark, D. D., of Boston. Educators and business men, beside preachers, will lead the discussions, including Rev. W. H. W. Boyle, of Lake Forest, Ill.; Rev. James M. Gray, dean of Moody Bible Institute, Chicago; Mr. B. C. Bonnarjee, a native missionary of Calcutta, India; Rev. O. B. Whitaker, D. D., president of Christian College, Merom, Ind.; Prof. H. S. Magill, of Princeton, Ill.; Miss Blanche S. Loveridge, of Denison University, Granville, Ohio; Mr. Karl Lahmann, of Boston; Miss Frances B. Patterson, Mr. Walter R. Mee, Mr. W. R. Ceperly, Mr. Charles E. McBurney, Mr. A. Gladden Beebout, Mr. A. G. Fegert, of Chicago, and others.

A large tent, seating 3,000 to 5,000, will be erected for the large evening and Sunday meetings, while the conferences and smaller meetings will be held in the various churches and Battery C. Armory.

Special musical programs and chorus singing will be under the direction of Professor George Moody.

The program is so arranged that a considerable portion of the time will be spent in recreation, which will consist of other things besides bathing and boating,—a trip to Ravinia Park to hear the concert by the Chicago Philharmonic Orchestra, a trip to Fort Sheridan, where a special drill exhibition will be given, in which Major Gen. Fred. D. Grant will probably participate and make a speech of welcome to the Endeavorers, jaunts through the woods and other means of recreation.

Arrangements have been made by which a uniform rate of $1 per day will be charged for room and board, so that the convention will afford an opportunity to get the maximum of good at a minimum cost.

CHURCH-GOING.

By the Late Senator George F. Hoar.

The effect on the man himself of giving one day in the week, or certainly a large part of one day in the week, to rest from secular labors and cares, if it were only to lay down for one day the anxiety and worry of business or politics, would of itself, in my judgment, repay all its costs. Let there be one place and one hour devoted to quiet, from which the world is shut out, as it is shut out in a long voyage at sea.

I believe we best maintain the country we love and the state of which we are a part, and of whose goverment we have our share of personal responsibility, by a constant attendance on the public and social worship of God. I believe it to be the interest of the country, of the town, and of the individual soul that the habit be not abandoned.

I think if it were to be put upon the ground alone of personal advantage, as a matter of mere intellectual and literary training, your young men will find it clearly for their interest to be constant attendants here.

I know the temptations on a summer's day to get into the country, among fields and forests, and, to use a familiar phrase, to stretch your legs by a walk or a ride on a bicycle. But whether it be better to do it may possibly depend on the question whether the legs or the soul be the most important part of a man.—Brotherhood Era.

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If the new pastor
Goes to his charge immediately and cheerfully;
Refrains from an immediate attempt to unnaturally boost the salary;
Has nothing but kind words for his predecessor and his family;
Make no disparaging comparisons about the parsonage and town;
Immediately launches out among the people;
Gets acquainted with the children;
Puts himself in touch with the community's civic life;
Prayerfully plans for a revival;
And sticks manfully to his job.
If the congregation
Willingly lays aside all unpleasantness of the past year;
Receives their pastor with a glad hand and a cheering welcome;
Refrains from telling him how their former pastor did things;
Backs him up with their presence at the appointed means of grace;
Believes he is sent of God to minister to them in things spiritual;
Prays for him and stands ready to co-operate with him in revival effort;
Then
Nothing can keep the pastorate from being a success, for God's blessing will be in it.—Western Christian Advocate.

ABIDING IN CHRIST.

REV. J. HUDSON TAYLOR.

One afternoon, in an inland city in China, feeling almost in spiritual despair, I was reading the sixth chapter of St. John and came across a verse which struck me as it had never done before. "He that eateth my flesh, and drinketh my blood, abideth in me, and I in him." Reading it in the original my mind was carried on by the verb from the sixth to the fifteenth chapter and I saw at once—why! here is a little light on this great and difficult problem. I have evidently been making a mistake about this subject of "abiding in Christ."

I had thought that abiding in Christ meant keeping our hearts so fixed upon Christ, so constantly meditating upon him and dwelling in him, that we never lose the consciousness of his presence. Now, what I thought was abiding, I have since seen was feeding upon Christ. Feeding is a voluntary act. We go to the table and sit down and partake of what is there. That is a voluntary act. But the man who wanted to feed all day, and wanted to feed all the night, too, wouldn't be a desirable member of any community. That was what I was trying to do, and because I couldn't manage it, I would get into a sort of almost religious dyspepsia.

I had a little hospital and dispensary work that kept me busy. Perhaps a man would be brought into the place with an artery cut and in imminent danger; within half an hour the question whether he would live or die would be settled, and one's whole attention would be wrapped up in the patient, and one wouldn't think of anything else until the result was known; and then the thought would steal over me, "Why, for two hours I haven't thought about Jesus"—and I would go off into my closet almost in despair and confess this sin. I was in great distress, indeed. I wanted to be feeding at the table all the time. Now, if a man has two or three square meals every day, and perhaps a lunch or two between, he ought to be able to go to work!

Abiding in Jesus isn't fixing our attention on Christ, but it is being one with him. And it or whether we are asleep or awake. A man is abiding just as much when he is sleeping for doesn't make any difference what we are doing. Jesus, as when he is awake and working for Jesus. Oh, it is a very sweet thing to have one's mind just resting there!

"I KNOW WHOM I HAVE BELIEVED."

There are to be found today, men and women to whom Christ is as real as though they held his fleshly hand and looked into his sweet, human face. They are as sure that heaven is around them as that their heart beats within them. They know that God loves them, as certainly as if he awoke them each morning with a kiss. . . . Some time ago I met a picture representing two women in great sorrow. Standing behind the chairs on which they were sitting there appeared the figure of Christ stretching out his hand over them. They could not see him, because their eyes were dim, but he was none the less present with them. He was near in all his effulgent brightness, with all his sympathetic consolation, and with all his helpful power. At the foot of the picture this verse was written:

"Unheard, because our ears are dull,
Unseen, because our eyes are dim,
He walks on earth—the Wonderful—
And all great deeds are done for him."

What we need is the power to see—to see the chariots and horses on the mountains; to see God all about us; to see the strong right arm of the Almighty stretched out to help us; to see that the darkest clouds and most threatening surroundings are under the all-controlling power of the Everlasting Father. And seeing this, we shall have the prophet's hope and the prophet's faith, and the prophet's trust that they who are with us are more than they who are against us. The prayer, then, that befits our lips day and night continually is, "Lord, we pray thee, open our eyes, that we may see."—Walker Jubb.

HALF-WAY PIETY.

Religion is not a thing apart from life, but is properly life itself. When a man tries to think of his religion as a kind of "ab extra" thing, a sort of external interest insecurely attached to the main building of his character, he would better ask himself whether he has any religion at all. Unless religion is every thing, it is nothing. Half-way pieties are a delusion and a snare.—New York Observer.